Burns

יהוה


INSTITVTIO THEOLOGICA
ANDOVER FVNDATA MDCCCVII.
Ps. CXIX. 169.
כד ברך
חבי כבי
JOH. XVII. 17.
ὁ λογος
ὅσος
αληθεια
εστι.
ΑΚΡΟΓΩΝΙΑ
ΟΥ ΧΡΙΣΤΟΥ.

A RETROSPECT

OF

FORTY-FIVE YEARS'

CHRISTIAN MINISTRY:

PUBLIC WORK IN OTHER SPHERES OF BENEVOLENT LABOUR, AND TOURS IN VARIOUS LANDS,

WITH

Papers on Theological and other Subjects in Prose and Verse.

BY

JABEZ BURNS, D.D., LL.D.,

Minister of Church Street Chapel, Edgware Road, London.

AUTHOR OF

"PULPIT CYCLOPÆDIA," "SKETCHES AND SKELETONS OF SERMONS," "CHRISTIAN PHILOSOPHY," "MOTHERS OF THE WISE AND GOOD," "SERMONS FOR FAMILY READING," "CHRISTIANS' DAILY PORTION," "LIFE OF MRS. FLETCHER," "YOUTHFUL CHRISTIAN," "UNIVERSAL LOVE OF GOD," &c., &c.

LONDON:

HOULSTON & CO., PATERNOSTER SQUARE;

DICKINSON AND HIGHAM, FARRINGDON STREET;

J. KEMPSTER & CO., BRIDE'S AVENUE, FLEET STREET.

—

1875.

DEDICATION.

TO MY MUCH ESTEEMED AND BELOVED

CHURCH AND CONGREGATION,

WHERE I HAVE MINISTERED FOR NEARLY

FORTY YEARS, I DEDICATE THIS

"RETROSPECT OF MY LIFE AND LABOURS,"

WITH GRATEFUL ACKNOWLEDGMENT

FOR UNNUMBERED KINDNESSES, AND WITH MOST

DEVOUT WISHES FOR THEIR HAPPINESS,

AND PROSPERITY IN CHRIST JESUS,

AS THEIR MINISTER AND PASTOR,

J. BURNS

December 18*th*, 1874.

PREFACE.

A PUBLIC life of some fifty years, involving a pastorate of nearly forty, in London, must of necessity have brought me into contact with many of the chief men of the day, as well as with the leading events of our times. And during the whole course of British history no period has been so productive of extraordinary changes with regard to our political or moral condition; nor has there ever been such a period of rapid progress as to literature, philosophy, or the arts and sciences of our country. Also as to our rapidly growing commerce and our constantly enlarging trading relations with other lands. Our ecclesiastical condition, despite the continuance of a State Church, is marvellously improved, and all the sections of Nonconformists have been flourishing beyond the most sanguine hopes of their devoted friends. What a power for the consolidation and extension of civil and religious liberty is the threefold cord of the Dissenting denominations of Congregationalists, Baptists, and Presbyterians! What religious life and spiritual vigour among the various Methodist societies! What combinations of Evangelical Churchmen

and Nonconformists for the union of Christians and the revival of religion! What institutions for education, and for raising the masses to social conditions of morality and comfort! How grandly stand out the united efforts of temperance reformers who are attacking every part of the citadel of drunkenness, and the traffic and customs which have produced, and are continuing, such fearful results in our midst.

It would require a volume to present fully the contrast between 1829—when I went to preach in Scotland—and 1874, when I pen these words, after so long a period of Christian labour in the metropolitan city of the world. My public life has first and chiefly had respect to the Christian ministry and its onerous toils and duties. In connection with these have been my authorship labours, which for many years were occupied in providing helps for men who, like myself, had not been favoured with a collegiate education, and are yet doing an immense work in preaching in thousands of places of worship every Lord's-day. In this department my editorial engagements for a considerable series of years must be added. And last of all platform engagements for the advancement of every phase of the temperance cause, the interests of universal peace, and lectures on special subjects for our public institutions. Such, without any break or cessation, have occupied my time and labour for the last forty-five years, and in these varied efforts I am as fully engaged to-day as in any period of my life. For more than twenty years I have sought recreation and invigoration in the midst of these toils, by extensive tours in the four quarters of the world. First, in lecture visits all over the United Kingdom; then in rapid tours over most of the nations of the European continent; then in a more extended visit to

Egypt, Palestine, Asia Minor, and Turkey, and still more enlarged journeys all over the United States and the Canadas, my last tour taking in the long range from Portland, in Maine, to St. Francisco, and the Yosemite Valley in California. To my constant regard to a strictly temperate course of life, rigid adherence to dietetic and hydropathic principles and practice, under the blessing of God, I attribute my unconscious realization of failure in any department of public work. My study over the vestry of our place of worship has been the chief place of intercourse and audience for the members of my church, and surrounded by several thousands of volumes, I have been at no loss for themes for the pulpit, platform, or the press. It has really been an earthly paradise of delights, and my old worm eaten folios, and chubby quartos, and stately octavos, with lesser forms and sizes, have been the choicest companions this world has afforded. Their profound silence when I have been busy, and their ready help when needed, and their constant associations with my mental cogitations, have endeared them to me beyond all power of expression. How delightful to have the glowing thoughts, sparkling ideas, and burning words of theologians, philosophers, poets, and orators from the time of Queen Bess to the last productions of living authors of every land under heaven.

I am quite aware the difference of date between December 18th, 1805, and December 18th, 1874, ought forcibly to remind me that a great part of my earthly warfare and pilgrimage must have been accomplished, and therefore, the greater necessity of a more intensified zeal and devotedness to every good work which God in His providence may find my hands to do. I presumed when that work was finished, that some might desire to

possess a brief account of the various incidents interwoven with it, and I deemed it best to give this retrospect, in which I have had no consciousness of egotistical temptations on the one hand, or of sentimental affectation of modesty on the other. The leading general events of my life have been given in the "Men of the Times," in a work of "Popular Preachers of the Day," in "Chambers' Cyclopædia," and various religious periodicals, but I desired to add various circumstances known only to myself, and to give a variety of papers on important subjects, a more permanent place.

J. BURNS.

17, *Porteus Road, Paddington.*
December 18*th*, 1874.

CONTENTS.

CONTENTS.

MISCELLANEOUS.

CHAPTER I.

PARENTAGE.—CHILDHOOD.—MIMICK PREACHING.—RELIGIOUS LIFE, ETC.

> "My boast is not, that I deduce my birth
> From loins enthron'd, and rulers of the earth;
> But higher far my proud pretensions rise,
> The son of parents pass'd into the skies."
>
> COWPER.

I HAVE a distinct remembrance of events in the third year of my life. My home was often visited by the Wesleyan ministers of Oldham, the place of my birth; and my earliest associations are connected with them, and the Methodist chapel, nearly opposite to the house where we resided. Here, with my parents, I attended regularly, and was much interested in the services of Divine worship. My most ardent desire at this time was to be a preacher, and I soon began to mimick these servants of the Saviour. My mother had a deep conviction that such an office would be my future destiny, and no doubt earnestly sought it in prayer. But, in my fourth year I was bereaved of that estimable Christian mother, whose place and influence could never be supplied. Well I remember the excitement in the house on the night she died, and the fears and distress into which myself and sister were plunged by that sorrowful event. My mimick ministry went on, and being able to read tolerably well, I happened to find an old copy of Russell's Seven Sermons on our book-shelf, which stirred up my childish emotions amazingly, and I thought and pondered very seriously over the sermon on the unpardonable sin against the Holy Ghost. This volume I

once took with me to chapel, when the preacher discoursed from one of the texts it contained. At once I opened the book, and was much perplexed that the sermon I heard was not a facsimile of the one I possessed; for I thought, in my childish experience, that all sermons on the same texts would necessarily be alike. On returning home I expressed my great dissatisfaction with the discourse I had heard. Some of our neighbours used to be solicitous to hear my infantile sermons, and as both they and I thought the labourer was worthy of his hire, I was rewarded with sundry gifts; and one old lady, fancying that bread and butter, well-sprinkled over with sugar would be an acceptable sweet morsel, always contributed in that form. That her judgment was correct, I remember that I always included in my devotional remembrances dear old Mrs. Moffat. Before I reached my sixth year, I grew out of my early preachership, but listened with delight to the good men I was so highly favoured to hear. At seven I was transferred to a school in the city of Chester, kept by a Mr. Neale. Here too I was placed under the kindly care and influence of some good Methodist friends of my father's, and attended regularly the two chapels belonging to the Wesleyans proper, and the Methodist New Connexion—for with the latter my father was now identified.

On my return home I was placed in the grammar school of my native town, where the Rev. Wm. Winter, of St. Peter's, was the master. Mr. Winter was a most devoted clergyman, evangelical, earnest and laborious in his work, and most highly esteemed and beloved by his people, and held in the highest honour by all Christian denominations in the town. He was an admirable preacher, possessed a truly catholic mind, and he exhi-

bited pre-eminently the spirit of the Saviour he so faithfully preached. He was a great light and blessing to the town. From the first I was a favourite with him, and he manifested his kindness and regard in every conceivable way. On Monday forenoons, when the school was got into working order, I was invited to his desk, and interrogated on the Sunday services, and the ministers to whom I had listened, their texts and subjects, and what I remembered of their discourses, and then too, I was honoured to be the bearer of messages and do other little services, which knit the scholar and the master in bonds of affection and confidence. I feel now that his favour and smile did more to induce good behaviour and attention to my studies, than all other considerations besides. On removing from Oldham, this connection, so happy and useful, ended; and I was only once more favoured to see this precious good man. I was then minister and author, and called upon him in his old age, and presented my earliest book, when I had the inexpressible pleasure of having his blessing, with tears of awakened sympathy and love streaming down his face. In my progress through life, I have never met with anyone who gave me a more favourable impression of a loving Christian, and noble preacher of the Gospel of Christ. His name is still fragrant in Oldham, and his good influence will be felt for generations to come.

After various temporary changes in early life, I occupied, in my fourteenth year, the place of assistant in a draper's establishment, in the city of York. The proprietor, a friend of my father's, had requested that I should accept this situation, and promised to promote my future advancement in life. Here I was commended by a letter from my father, to the ministerial kindly care

of the Rev. Isaac Turton, the superintendent Methodist preacher of the York circuit. As my father's friend he evinced great solicitude for my welfare, and gave me affectionate counsel. I became a constant worshipper in New Street Chapel, and while I greatly esteemed Mr. Turton, yet I found in the preaching of one of the other ministers, Rev. A. E. Farrar, that which aroused my attention and excited me greatly. Mr. Farrar, full of life and vigour, and with an earnest manner of address, with telling appeals to the conscience, had always crowded audiences listening to him. Many of his subjects, and portions of his sermons, I vividly remember to this day. At length, by his ministry, I felt convicted as a sinner, and was led by Divine grace to find in Christ an able and gracious Saviour. Nearly opposite our establishment lived one of the old Methodist preachers, Mr. Richard Burdsall, generally known as old Dicky Burdsall. He was of the original type of Methodist,—his single-breasted coat, knee-breeches, and all other things in harmony. He occasionally occupied the New Street pulpit in the afternoon; but his sermons were like himself, queer and eccentric, full of old Methodist doctrine, but most quaintly delivered. At this time he was a very old man, an early riser, very zealous for primitive usages and customs among the Methodists, —a singular contrast to the gentlemanly and clerical appearance of the circuit preachers, Mr. Farrar and Mr. Stead. Well, Dicky took a fancy to me, permitted me to call and have a chat with him, and often favoured me with useful suggestions and wise counsels. Having attended and engaged in the early prayer meetings for some time, my venerable friend suggested that I should begin to speak in the way of exhortation, as a prefatory course to preaching, Not yet sixteen, and having a

most lofty conception of the ministry, I was long before I durst venture to open my lips in this way. At this time I had a companion who possessed considerable talent, but who afterwards forsook Methodism, became a theatrical star of considerable magnitude, and I fancy still is a public personage in New York. However, at length the ice was broken, and I essayed to speak to a small company in a Methodist house, some two miles from York; and having had the aid and approval of my worthy friend as to choice of subject, &c., with much fear and trembling I took my text,—that sweet passage in the 11th of Matthew, verse 28,—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

The proprietor of our drapery establishment failed, and thus I had to leave York, and for some time I held a similar situation in Bradford. With note of transference I became a member of the Methodist society in Kirkgate, and was highly favoured again to listen to Mr. Turton and Mr. Womersly, the latter a thorough Boanerges—a son of thunder; and then to Mr. Entwistle, whose sweet ministry was as near heavenly as it well could be; but last and most important to me, were the marvellous discourses of David Stoner. His rapid rolling eloquence, and the unction that accompanied his discourses, I seem to realize afresh, as I write this sentence. Few men have equalled Mr. Stoner in his power to arrest attention, and to rivet the minds of the people as he did, by his fervid and soul-stirring appeals. I am greatly indebted for the manifold blessings I received through the eminent labours of these servants of God. I now preached as occasions offered, and supplied pulpits in other denominations, especially those of the New Connexion and Primitive Methodists. In various parts

of Yorkshire and Lancashire I was invited to preach, but my course was one of extreme difficulty and peril. My father, whose counsel would have been invaluable, was at a distance, and I seldom saw him. I was greatly flattered as a boyish preacher, and I was almost ignorant of those helps in my studies, which I so much needed. I often look back with surprise at the kindness and forbearance with which I was treated. What I so much required was a wise experienced counsellor, who would have given my mind the right direction in the way of reading and reflection. Most of my religious friends however, seemed both pleased and edified with my earnest, but exceedingly crude productions. A dozen volumes constituted my library; and I was then entirely unacquainted with the various works that would have guided me to a better cultivation of any gifts or talents I possessed. But soon this difficulty was removed, and a good preacher of the New Connexion, disposed of his used-up books to me, to the advantage of us both. My good brother who led me into the region of theological works little knew that the book fever I then caught would, with a few brief periods of intermission, last all my life; and not only consume much studious oil, but also use up a large proportion of the gold and silver I should ever possess. The old booksellers in Halifax, Leeds, Newcastle, Manchester and Sheffield, Glasgow, Edinburgh, and then the legion of London, could testify how efficiently I kept in mind the lessons I thus early received. I do not remember the time that I would not cheerfully have sacrificed any other temporal good for the possession of books I had not read. Looking over catalogues, examining bookstalls, and attending auction sales, have cost me really more than all the rates and taxes I have been called on

to pay. Occasionally a cab has been so laden that we had to crawl from Piccadilly to Paddington, and again, a respectable van has had to convey from Chancery Lane some hundreds of volumes to my study in Church Street. However it may have fared with me, my less stocked brethren, and our colleges, have been the gainers thereby, so I look back on the more than forty years with agreeable satisfaction. The late Dr. Campbell, who was present at the sale of his immense library, said, I had helped his books some considerable per cent by my biddings and purchases. At times I have had to make great sacrifices in disposing of books again, though there is another side also to that question, and I have the conceit to conclude, that of theology, especially of the older department, I ought to know the worth pretty well as the best in the trade. Well, it has been one of the chief luxuries of my life, and a far safer one than either epicurean feasting, or wine drinking.

I have ever felt that exhorters and local preachers might be greatly aided by the counsel of older ministers, and by libraries of theological books being set up in different centres to which they might have constant and easy access. And surely their honorary and devoted work is worthy of this, and all parties would be advantaged by it. I speak on this subject most feelingly, remembering the anxieties that so deeply pressed my own spirit, and the grave difficulties I found and had to overcome.

My friend, who led me into the regions of theology, found me with a most voracious appetite, which often threatened to devour all the monetary substance I could get or earn. About this time *The Pulpit* commenced delivering the weekly sermons of eminent preachers in the metropolis, and *Sketches of Sermons* in

eight volumes appeared, and other and various works adapted to persons in my situation of life. One of the great luxuries of my life, however, was to place myself in the way of listening to the distinguished pulpit orators of the day. In the very first rank I placed Dr. Robert Newton, whose sermons came upon my soul with a power that inspired me with the most intense desire to push my way to a useful position as a preacher of the word of salvation. I heard him deliver two of his magnificent discourses at the opening of the Wesleyan Chapel in Colne, and felt abundantly rewarded for a walk of six-and-twenty miles to listen to him. On another occasion I went an equal distance to hear him at the opening of the chapel on Bradford Moor, and with one exception, an afternoon occasion, I never was disappointed, but felt better in my own soul and fitter for the work of self-education by listening to his voice. Nearly all the sermons I heard him preach I have now in my possession either in the printed volume of his discourses or in the *Pulpit* or *Wesleyan Preacher*. No doubt a great part of the powerful effect he produced was owing to his commanding appearance, unrivalled voice, and captivating delivery; but when I saw the late Rev. Mr. Drury, rector of Keighley, listening with tears in his eyes, and knew that Dr. Newton had been the instrument of his spiritual life, I was constrained to realize that the truth, as it was in Jesus, pervaded the sermons of this first class preacher of the Gospel of Christ. No man in my time has occupied the same lofty position as my almost idolized friend, Dr. Newton, in the pulpits of Methodism.

The Rev. Theophilus Lessey was full of intellectual power. Dr. Jabez Bunting crammed a volume of sound theology in almost every sermon, and delivered them

like an eloquent prince in Israel. Mr. Atherton in spite of a curious monotony and mannerism, preached most effectively, but taking him under all phases, and for great and public occasions, I still yield the palm to Dr. Newton. In after years I was on a tour, and heard my noble friend in Sheffield, Liverpool, Dublin; and though the sermon was the same, I think to a syllable, yet the last was as good as the first. Ever on the wing, it was impossible for the doctor to have a very large sermonic capital, and the repetition of his discourses in his last days was often inconvenient to his friends, yet they were telling and popular to the end.

In Keighley, where I resided for some three years, I had charge of a bookseller's establishment, and so had the means of gratifying my growing desire for knowledge to the full. Preaching in the district of Craven, I found on the book-shelf of my host an old square 4to. volume without title, but its contents were so rich and charming, that I spent most of the night in its perusal. No one seemed to know the name of the author of this precious volume, and it was some years afterwards that I found out the writer to be that prince of the puritan authors, Thos. Watson, of Wallbrook, London, and the volume I had so intensely enjoyed, was *his sermons on the Beatitudes* and other subjects. Since then I fancy I have had the pleasure of becoming acquainted with all he wrote. The pulpit of the Methodist New Connection Chapel in Keighley I had very frequently to occupy, and here I spent a short ministerial apprenticeship. A hyper-Calvinist preacher from Rochdale one day waited on me and asked the use of the pulpit for a week evening discourse. I waited on the trustees, and secured it for him. To the surprise and confusion of our own friends,

he delivered a violent and coarse attack on the special doctrines of Methodism, to the joy of a few persons who had come from various districts to hear the champion of ultra-Calvinism. Having placed his Arminian hearers on the grid-iron, and kept them roasting for some sixty minutes in their own place of worship, he gave signs of terminating his discourse, on which I ascended the pulpit stairs, and as soon as he finished I appealed to him on his un-Christian and ungentlemanly conduct, and told the congregation how he had misled and deceived us in his application for the chapel. He sought to leave the pulpit, saying he did not wish to hear any free-will stuff, &c., but I kept him in the pulpit, holding the door shut until I had called forth the indignation of the people assembled. I then announced that on the following week I would take the same text, and would endeavour to prove that the distorted passage when rightly interpreted was in perfect harmony with the universal love of God for the whole world. I then let him out of the pulpit, to the evident confusion of himself and friends, and to the amusement of our own people. Just about this time a working man in Bingley, of considerable assurance and ready speech, had abandoned his religious profession and connection with Methodism, and had become the ring-leader of a small batch of avowed infidels. Having often to visit Bingley and preach there, I heard how this blasphemer insulted the Christian people he met with, and how he dared them to meet him in discussion. I therefore placed myself where I had an opportunity of hearing his impudent braggadocia, and at once I accepted his challenge. The discussion was to be in the centre of the town near the market cross on a summer evening. Well, the con-

course was immense, and as he had given the challenge, he was to have the first half hour. A person of respectability presided, and our sceptical orator tried to begin. His first sentence was, that while Christians were content with one God, the Egyptians worshipped thousands. After this deliverance he came to a full stop, coughed, looked round, and seemed to be suffering some constipatory influence on his organs of speech. Well, he tried it again, and stopped once more. The derision of the multitude now came loud and long upon him. He then turned to me and said, "My friends would not hear him;" I appealed to the crowd, and they replied they had listened till he seemed to give it up. Cowed and confused, he never got beyond the three thousand gods of the Egyptians, and unable to escape, he was compelled to listen to my address on the truth and glory of the Christian religion. At the end of my speech a vote was demanded by the crowd, but to this I said, they had only heard one side, and a vote would be absurd; then they insisted that he should reply to what I had said, but his power of speech had not returned; then they resolved, that for his past bad behaviour, and his gross attacks on religion and religious people, he should be taken down to the river and have a washing, and it was only by the most earnest appeals and calling the respectable interference of Christian people around me that he was not dipped much against his will. At length he promised he would cease his sceptical annoyances, and then the multitude opened a way for him to get out and return to his own house, which he did, and if not a wiser, yet a much calmer man. The Bingley people were never troubled afterwards with the jibes of this son of disbelief. At this time I lost a very dear friend, the daughter in a family where I often preached, and

who treated me as their own son. In the full bloom of youth she became a victim of typhus fever, then raging in the village where she resided, and speedily succumbed and passed away. On her decease, I attempted to write an elegy on her character and death, which was my first appearance in print. Years afterwards I found these verses framed and hung up in many of the houses near where she had resided, and some one sent them to a monthly periodical in London, where they also appeared. Bookselling engagements and pulpit work went on together, until in 1824 I entered on marriage life with Jane, the daughter of Mr. George Dawson, a member of the Methodist Chapel where I chiefly preached. In 1826 came the great commercial crash of banks and manufacturing firms all over the kingdom. Keighley was reduced to a condition of great suffering. Half the people were receiving parish relief, and my employer and his establishment went with many others of the town. And now with wife and child, I had to look abroad as to the course I should pursue. I thought of America, but often rejoiced that I did not then cross the Atlantic. Book buying had nearly swallowed up all my earnings; some of these I had now to sell, and I waited for Providence to shew me the way I should take. Having had large dealings with some of the London publishers, and having saved one house from great loss through our business dealings, I decided that I would try the metropolis, and, therefore, promptly prepared for a journey, rather formidable at that time, especially to persons of small means.

CHAPTER II.

JOURNEY TO LONDON.—MISHAPS ON THE WAY.—ARRIVAL AND DIFFICULTIES.—NEW CONNEXION FRIENDS.—BAPTISM, ETC.

LEAVING wife and child, till I saw how it would go with me, I began the journey to London, spending the first Lord's-day at Barnsley, with the Methodist New Connexion preacher stationed there, and occupying his pulpit on one of the services; then on the Monday I proceeded to Nottingham, and spent the evening with another preacher whom I had somewhat intimately known. Here I paused, as to the wisest course in continuing the journey. Well, I resolved to take my place in the fly waggon of Pickford's, which went some six miles an hour to Leicester, and as it started at night, I was proceeding on my way, when to my terrible surprise I found my travelling bag of clothes, &c., was missing. It had been placed carelessly in the waggon, and not being sufficiently secured, had fallen out on the road. I soon called to the driver, and explained the loss; it was now just break of day, and I dismounted, and went

back with greatest possible speed and anxiety; at length to my joy, I saw the chief part of my worldly fortune in the middle of the way, and having taken possession of it, towards London now I had to trudge on foot, reaching Leicester about eight in the morning. Meeting with a return post-chaise, I got to Northampton that night, and finally found myself at my journey's end on the Friday evening. I soon found out my dear friend, Rev. George Goodall, the Methodist New Connexion preacher, and began to consult about the future. I was well known to nearly all the preachers of this denomination, and received a hearty and kind reception by both the minister and the London friends. But London was in a state of deep commercial suffering, multitudes were unemployed, and therefore, my way was surrounded with dark clouds, which, in spite of a hopeful spirit and sanguine mind, gave me considerable anxiety. However, I knew that faith could rise higher than thick clouds, and that the darkest clouds were often fringed with rays of brightness and glory. So I committed my way to the Lord, that He might bring to pass what He deemed right and best. For several weeks no deliverance came, though kind friends were anxiously looking out, and seeing in what way they could serve me. Some of these well deserve a most grateful remembrance, and no one more than a plain honest Somersetshire man of the name of Cooksey, who was ready to make any sacrifice for my welfare. I am also sure I had an interest in many kind, hearty, and earnest prayers. The London circuit was small, and most of the members were in the lower walks of life, and hence, however kindly disposed, they had few opportunities of rendering the aid I required. At length, however, a door opened, and though it involved great toil, and one entire night's

work in the week, I gladly accepted it, and here stayed until I contemplated authorship projects, and began to turn my reading and studies to a practical purpose. My greatest difficulty—with the numerous tempting book stalls in my every-day walk—was to supply home manager with the means of house-keeping, and purchasing every attractive volume that came in my way, and sometimes the conflict was severe between books and bread. At any rate I never quite stuck in the mud, and always kept my head above the pecuniary waters, and waited to find a plain path in which I could usefully and happily walk. I had been so born and brought up with Methodism, that I knew very little of the other Denominations, and before I came to London, I had never been in a Baptist chapel six times—never witnessed the administration of the ordinance, until, staying all night in Chatham, I went to the Baptist chapel, and heard the Rev. Mr. Lewis, and saw a number of persons baptised. A process of thought however had been going on in my mind, and some seeds had fallen on my soul, destined to grow and bear fruit.

Before I had left Yorkshire, an incident occurred, which was to make its mark on my future life. I often preached in one of the New Connexion chapels at Ambler Thorn, near Halifax, and was somewhat a favourite with the people. Here, at the tea table, I met with a plain Christian brother, belonging to the General Baptist church at Queen's Head. A conversation began on the ordinance of baptism, which was kept up for a considerable time; but my friend, being slow of speech, I distanced him speedily in the supply of words, and those present thought I had the best of the argument; but I felt in my conscience that I had miserably failed to establish the right of children to Christian

baptism. And I resolved that I would not rest until I had supplied myself with more scriptural reasons for that service. At that time I had never read a page on the subject, and had considered the Baptists as a sect of an over particular sensitiveness, and as giving more importance to the "waters of baptism" than to the fire of the Holy Ghost. But when I went to the fountain head of all authority, the Holy Scriptures, I perceived that I had been ill-acquainted with the divine teaching on this subject. Afterwards I read "Pengilly's" unanswerable work, and I felt that I could no longer remain in the uncertain region of Pedo-baptism. But this conclusion placed me in a dilemma of considerable difficulty. My convictions were intensely anti-calvinistic. My associations were all with Methodists. I knew nothing of the General Baptists, except that they had a few chapels in different parts of the kingdom. So for two years after this I continued with my kind and much beloved Methodist New Connexion friends. This was my state of mind when I came to London. After some weeks, having secured employment, I brought wife and child from Yorkshire, residing in the house of a person from Oldham, who was the leader of the singing at Deverell-street chapel, where I often preached. Some time afterwards, having on several occasions occupied the pulpit of the General Baptist church in Suffolk-street, I stated my conviction to Mr. Farrant, the minister, and was baptized by him. During these two years I preached in the various Chapels of the New Connexion Methodists in London, as Bethnal Green, near Leicester Square, and also at a small meeting-house near Great St. James Street, Lisson Grove. Among the hearty friends at this place was Mr. Morgan, who was after some six years the con-

necting link between me and the Church Street General Baptist congregation. Having made diligent use of my time in London, and having experienced great difficulties in my preaching career, I turned my attention to book-making, and produced my first work, *The Christian Sketch Book* which was intended to be a help to young preachers as well as Christian families. The motto on the title indicated the character of the work, "I have gathered a nosegay of flowers, and there is nothing of my own but the string that ties them." In the form of a small body of theology I had brought under contribution the leading writers of the day, and connected with them theological papers, religious biography, anecdotes, poetry, &c., and afterwards in a revised edition, sketches of sermons. I was favoured with kind recommendations of the volume by the Rev. Dr. Bengo Collyer, and other eminent ministers, and the late Alderman Wire, then a clerk in a solicitor's office, gave the work a warm and earnest eulogy in the Christian periodical, which he edited. This, my first book effort, was eminently successful, and I suppose some seven thousand copies, in the several editions, were sold.

My baptism made not the slightest difference with my New Connexion friends, and my services in the Deverell Street Chapel were almost essential until they could support another minister in the London circuit. This they soon after effected, and I had the utmost pleasure in the society and friendship of one of the revival brethren who was appointed to labour in London, Rev. Andrew Lynn. Not highly educated, but full of holy fire, he preached most telling sermons, and greatly promoted the cause of the Saviour. A few most devoted New Connexionists made large sacrifices to establish

new churches in London. Mr. Jas. Proctor nobly contributed for this object, and was one of the hospitable entertainers of the ministers and others who visited the metropolis. Here I met that most holy-minded popular preacher, Rev. Thos. Allin, one of the greatest men the New Connexion Methodists ever had among them, and whose goodness and Christian sympathy won the hearts of all who knew him. But London has never appeared to be very good soil for that denomination of Methodists, though their very best men have laboured in it. A brother, whose praise had been in all the circuits to which he had been appointed, while in London, contracted private tippling habits, which necessitated his early removal, and who died in the next circuit to which he was appointed.

The Primitive Methodists, with all their zeal, have found London soil difficult of cultivation, and it is said that one of their early ministers sent to mission London, sat for some time on London Bridge, fasting, while a man was selling sovereigns at a penny a-piece for a wager, close to him, but could not obtain the number of purchasers to win the bet that had been made, though he cried out for several hours, "Sovereigns, good sovereigns, a penny a-piece!" In latter years, however, this devoted people have been extending their influence and erecting chapels in various parts of the Metropolitan districts. Perhaps in no place in the kingdom is it so difficult to lay hold of the outside masses as in London. I remember many of their excellent ministers with much pleasing satisfaction, and no class of men are more worthy of the largest sympathy and kindliest co-operation by other sections of the Christian Church, for their works of toil and self-sacrifice are deserving of the highest admiration. With their worthy ministers,

Tetley, King, Penrose, and others, I have enjoyed much edifying intercourse, and hail their progress as a Christian community with the greatest possible pleasure.

My whole Sundays were so filled up in preaching, that I had few opportunities of hearing other ministers, except on week evening occasions. Residing near Blackfriars Road, I sometimes stepped in and heard Rowland Hill, once or twice the notable Mr. Church, of the Surrey Tabernacle, Rev. Hugh McNeil, then in the full blaze of his popularity; Rev. Mr. Upton, whose kind spirit and fatherly attention so endeared him to his flock. I heard also several remarkable and telling discourses from Dr. Bengo Collyer, Dr. Andrews, of Walworth Road Chapel, and on several occasions was delighted with the ministration of the Rev. Geo. Clayton; his discourses were always instructive and edifying. I also remember the two or three admirable sermons I heard from Mr. Saunders, Baptist minister, of Liverpool. When I could I went with large expectations to hear Rev. Jas. Parsons, who was often supplying the Tabernacle and Tottenham Court Road Chapels, and always with much profit. It was no ordinary treat to listen to Wm. Thorp in his happiest mood, and once I tried to hear that prince of pulpit orators, Robt. Hall; but the lowness of his voice and the confusion in Great Queen Street Chapel was such that I did not hear a word for some twenty minutes, though I occupied a seat very near to the pulpit. The discourse, however, on "Christ our Example," was published in *The Pulpit*, which I read with much delight. Spending a Sunday at Salisbury, I heard Mr. Jay deliver two striking sermons. Having read nearly all his published volumes of discourses, I was much pleased to hear how he delivered them, and my expectations were more

than realised. His tones, his clear and cultivated manner, and his happy illustrations abide vividly with me to this day. I consider, as an experimental and practical preacher, whose sermons were veneered in an extraordinary way with apt Scripture quotations, no man ever excelled the Argyle Chapel minister. He was in every sense a Master in Israel, and a faithful workman, for whom the whole Christian Church might rejoice, and give God thanks.

CHAPTER III.

CHRISTIAN MISSION IN SCOTLAND, EDINBURGH, LEITH, ETC.—PERTH PASTORATE, RETURN TO LONDON, ETC.

At this time my mind was greatly exercised as to my public course of life. The General Baptists were then extreme strict Communionists; with Calvinistic churches I had no sympathy, so that I remained with my Methodist friends till a door was opened in Scotland. A Christian mission begun in Edinburgh and Leith, which afterwards extended itself to Dundee, Perth and other places, contemplated open-air preaching, domiciliary visitation, and the union of all Christians on the basis of their common faith. Nothing could be in greater accord with my convictions than these principles, and so having been invited to unite with them in the December of 1829, I left London for Leith, where I took up my residence, and entered on the duties of this mission. The preaching work was in Edinburgh and Leith, my visitation work in the latter place.

After some months service here, by arrangement, I entered on the same work in Perth, and for the next nearly five years the fair city and vicinity formed the sphere of my labours. A monthly magazine, *The Christian Miscellany* was begun by the united churches, which I conducted during its brief career. My residence in Perth gave me leisure for an extended course of

reading and theological study, and my three and four services on the Lord's-day and two or three in the week, gave me sufficient healthful labour. Just before leaving England I had published my second work, an 18mo. volume, called *The Spiritual Cabinet*, and in Perth I issued a volume of Christian anecdotes, maxims, &c. Here I also published *A Sermon on Scriptural Election* of which many thousands were sold, and which I reprinted on my return to England, an entire edition being purchased by a devoted clergyman of the Church of England at Yeovil, where it was circulated to counteract the hyper-Calvinism of that town and neighbourhood. My own work proper kept me fully occupied, but a political event occurred, which excited considerable attention. Perthshire had been variously represented by Conservatives and Liberals, and the constituency, a very large one, was nearly equally divided. Sir George Murray had, by very liberal professions, obtained the honour of its representation, when in about two years another election followed. Now, the Hon. Fox Maule offered himself to the county as the Liberal candidate. I happened to be driving out for a pleasant summers day's excursion, and on approaching Blairgowrie, I saw the centre of the town occupied by an immense mass of people, so that I had to stop my gig, not being able to pass through the main street. Soon I saw one of the leading shop-keepers of the town approaching, and saying, with great excitement, "You are just the man we want, for to-day Sir G. Murray and Hon. Fox Maule were to have addressed the electors of this district, but Mr. Maule's carriage has broken down in crossing the mountains, and he cannot be here, and we fear that the Liberal cause will suffer." He added, "Do come to the hotel and act for Fox Maule." I said, "That

really I did not think I could do so with propriety, and that I was not a county elector, and that I was not prepared for so onerous a duty." He replied, "It is a providence, sir; you must come and do your duty." He then took my horse and gig to be put up, and conveyed me to the Liberal committee-room. The speeches were to be from the front of the hotel. One room and half the balcony, of the front was to be given to each candidate. Sir George delivered an eloquent address, saying that no one had manifested less party spirit than himself, and he hoped that he would receive their united suffrages again. He expressed his readiness to answer any questions that might be proposed, and indulged in somewhat unctious appeals to the people. A manufacturer asked some questions, but Sir George answered so courteously and kindly, that he was won over. Then as it was about to be decided by a show of hands as to giving the hon. gentleman a promise of their votes, I rose and said, "Sir George, it is little more than two years since you made the most liberal promises to this large constituency in Perth, promises so satisfactory, that most persons concluded you were really more Liberal than the Liberal candidate himself, and thus you carried your election. Now," I said, "one of those promises related to the Canada Reserves question, another to redressing the grievances of the farmers of this county in reference to their frightful losses by the game of the great landed proprietors; the third was of minor importance. Now," I said, "each and all these pledges you have most dishonourably violated. Mr. Oliphant, member for the city of Perth, has been trying to secure your promised co-operation in ameliorating the wrongs of the farmers, but in vain, and you have not made the slightest effort to benefit

your aggrieved constituents. In the face of this, how you can ask their suffrages again, I am utterly at a loss to divine. I then appealed to the electors, and told them they had a great public duty to perform, not only for themselves, but for their children, and children's children, and said that if they trusted Sir George again, they would deserve the execration of the whole nation." As the district of Blairgowrie contained a considerable number of new electors, I said the county is really in your hands, and I concluded by asking for a show of hands, when, in the midst of deafening acclamations, nearly every hand was held up for Fox Maule, and the loudest tokens of opposition to Sir George. Speedily the meeting rose to a terrible height of excitement, and Sir George and Lord Mansfield were advised to drive off, before they might be exposed to the storm which was so rapidly rising. This advice they took, and hence the battle was fairly won, so far for the Liberal cause. Next day a deputation came to Perth to render me the thanks of the town for the service I had performed. At the election, Blairgowrie turned the scale, dismissed Sir George and sent Fox Maule to the House of Commons. On the Hon. Fox Maule being appointed Under-Secretary of State, I had the honour of asking him to exercise his patient attention to the case of a soldier under sentence of death for shooting his sergeant at Hampton Court, when under the murdering influence of drink. The jury had given a unanimous recommendation of the man to mercy, but the hon. judge who had presided at the trial, and who was celebrated for his hanging propensities, had refused to give his sanction to their recommendation, on which I wrote to the *Morning Herald*, and urged the jury to present their case with their names

and addresses attached, and thus, in spite of the judge, the extreme sentence was commuted for penal servitude for life. This poor wretch, really loved the sergeant he killed, but the latter attempted by force to disarm him, when he retired a few paces, and in passion, fired the fatal shot.

After five years of residence in Perth, during which I had kept up an occasional correspondence with the General Baptist Repository, I was invited to return to London, as minister of Church Street Chapel, Edgware Road. This new cause had been most unfortunate. The first minister who had been their devoted honorary servant, had been ungraciously dismissed. Their second minister, a student from the College at Loughborough, had withdrawn, taking with him some sixty or more of the eighty members that constituted the church, leaving about twenty-one members on the church book. My old friend, Mr. Morgan, suggested they should invite me to take charge of this wrecked cause, and I accepted an invitation to supply their pulpit for a few Sabbaths, that we might judge as to the course which it might be best to adopt permanently.

On Lord's-day, May 10th, 1835, I first occupied the pulpit, and after three Lord's-days, I was unanimously invited to the pastorate. With their previous dissensions I had nothing to do, nor any opinion to offer; but here was a new small chapel in a most eligible situation, and with a handful of friends, who engaged to give their utmost support to the place, and with confidence, that by earnest labour and God's blessing, there was hope for the future, I accepted the call. Returning to Perth and assisting the friends to obtain a successor there, I then with family came to this new field of labour, and entered heartily on the work. I was now in my thirtieth

year. My five years residence in Scotland had been of unspeakable advantage to me in every respect, for reading, study, self-education, and incessant work had made me more fit for the demands of a London congregation.

The year before I left Perth for London I had been kindly invited to spend a few days with some of the officers of the 97th Highlanders at the barracks in Paisley, for they, with a goodly number of the men, had regularly worshipped with us when they were stationed in the Fair City. I left home on Monday the 29th of July, 1834, and having reached Glasgow by coach, I was anxious to see and go by the steam-coach on the common road, which had been running for some seven months between the two places. Having taken my place on the outside behind the steersman, we went on slowly, but safely to the half-way house, where water was taken in; during those few minutes I alighted to take a good survey of the vehicle, when the word was given to start, I had only just reached my place, and was pressing into my seat when the boiler exploded, and scattered the passengers in every direction. Fortunately I alighted on my feet in front of the coach, and on attempting to rise, I found my left leg broken, I managed to crawl away to a large stone, where I sat down, and then the frightful scene was before me. Four persons were killed on the spot, one of these being a gentleman who sat next to me on the left. Mr. Sargant, of Leicester, who was next to me on my right, and who was on his wedding trip, had a compound fracture of the leg and thigh. The report was so loud that it was heard for several miles. After having my leg bandaged, I was removed to Glasgow, and was the invited guest of my beloved friends Mr. and

Mrs. Mathews for the next six weeks. By God's mercy my life was preserved, and by his blessing on the good nursing of dear Mrs. Matthews, I was enabled on the seventh Sunday to preach sitting in my pulpit in Perth, but had to be carried in and out for some month or more.

In my new pastorate in the metropolis, there were, however, some formidable problems to be solved, and not the least was how to live till the church was revived. The deacons and wealthy builder of the chapel were most liberal in their contributions, but they had few to help them, so that the hundred and twenty pounds salary pledged, was not an ungenerous offer, but how to make it answer honest homely demands was the great question. My two sons were requiring education. A small house, No. 3, Paddington Green, was to be my residence, and forty pounds a year, and rates and taxes, and servant, and all the etcs., had to be met. Well, now to my pen I looked for a considerable part of my income. For the liquidation of the debt on the chapel then £1400, I published a second series of the "Christian Sketch Book," and by incessant writing, I made both ends meet, until the church grew, congregation enlarged, and a more adequate salary could be given. As my authorship labours will constitute a chapter hereafter, I only now gratefully acknowledge that the books were not only written, but were sold, though I experienced considerable losses by the failure of two publishers. My earlier works were printed at my own risk, the publisher receiving the usual allowance; but I am persuaded as a rule it is best to give it into the publisher's hands, as he has the means of an extended course of advertising, which would absorb nearly all the profits, if arranged by the author himself. For me it

has been most fortunate, that with the exception of a few pamphlets, I have obtained fair returns for all the works I have written. At one time our British North American Colonies ordered largely of my "Sketches," &c., but the New York publishers soon arranged to supply not only the States, but also the Canadas, Nova Scotia, and New Brunswick. I assume that the three royal octavo volumes, comprising "Pulpit Cyclopœdia," "Five Hundred Sketches," &c., and "Cyclopœdia of Sketches and Skeletons," have had a larger sale on the other side the Atlantic than this, while the author's share in the profits has been one copy of each volume so published there. A kind ministerial brother in Boston, secured me a publisher in that city, who was to give me a royalty on the work he published, and I gave a sufficient amount of new matter for the American edition to give him the entire interest in it, but twenty-five years have elapsed, and there has been no return to the author. It is supposed that thus our books are much cheapened in the American market, but this is a manifest mistake. A reasonable acknowledgement to the author, and a copyright defence to the publisher, would enable him from the same plates to supply all the States at a price quite as low as with the present competing process, by which the same English books are published in New York, Philadelphia, Chicago, and other centres of the trade, and where sometimes the editions are so badly got up, as to be unworthy of a place in a respectable library. A case in point, is a poor 12mo. edition of the "Bridgewater Treatises," which I think was issued from Philadelphia. A method of arrangement like that of the Tauchnitz editions of English works, might answer the purpose both for publishers and authors. In reviewing my book-writing labours, I have much reason for thanks-

giving to God, for our chapel in its most enlarged and improved state, could scarcely have provided a stipend adequate to the multifarious expenses of a London residence, and the numerous institutions that ministers are expected to support. After a few years I was able by these labours to have the joy of a house of my own, and being delivered from rent, which is one of the heavy items in every place, but especially in the metropolis. It would be preposterously vain for me to express an opinion on the works I have published, but I have never intentionally written a sentence to wound an adversary, or which I did not believe in my conscience to be in perfect agreement with God's Word. Usefulness has been my motto both for the pulpit and the press; to this I have laboured to keep my attention constantly directed. I have never made human praise or pecuniary gain the end of my writing, but have cast my book seed on the waters, expecting to find such results as pleased God after many days. On account of my works having largely circulated in America, I received the honour of D.D. in 1846, from the Wesleyan University in Middletown, Connecticut, and in 1872, the honour of LL.D. from Bates' College, Lewiston, Maine. Not being always the best judges of our own intellectual and moral health, I have submitted to the doctoring processes of these celebrated institutions, and have not questioned the wisdom or kindness they have exhibited towards me. And if persistent mental toil and self-culture are worthy of collegiate honours, then I feel that few persons have had to contend with graver difficulties, or been favoured with kindlier and more general patronage and consideration from friends than myself. I feel persuaded that persons in untoward circumstances, with limited means and few books, are

assisted wherever the English language is spoken, by those helps for the study and the pulpit which I have provided. I cannot express how delighted I was to hear a Wesleyan missionary from Fiji say his last act before leaving those distant islands for home, was to present my "Sketches and Skeletons" to some native local preacher of the Methodist society there.

CHAPTER IV.

LONDON LABOURS AND DENOMINATIONAL WORK.

I HAVE already stated the feeble condition theof church and congregation when we began our London pastorate. The broils and contentions had given an extremely bad odour to the place, and the active minister who had withdrawn to another chapel, within less than half-a-mile from our own, with his friends, did not fail to condemn the person who had rendered such a withdrawal necessary; and the fact that one man had the chapel under his own controul, was not favourable to our progress and increase. His course was one of difficulty, for he had very strong convictions as to what ought to be done, and who ought to do it. He had very rigid notions on the minister's duty both in and out of the pulpit, and he thought that the preacher's spirit should be one of extreme earnest labour and superhuman fidelity. He was possessed of a catholic spirit with regard to the Communion question, and believed in the church being constructed on a liberal basis, and carried on with great regard to Christian freedom. He was most liberal in support of the church and its institutions, of generous spirit, and hospitable to all who came within the range of his kind-hearted influences. He was mean in nothing; but full of the works of beneficence and goodness. On the other side, his love of power was inordinate, and his dogmatism was emphatic.

He believed he had been converted to rule, and his authority he held with a firm grasp. His want of culture made his manner severe and rough, so that he did not always do justice to himself. His efforts at self-education were prodigious, and no one ever felt the want of a better early training than himself. Our pulling always together was not an easy thing, and no doubt we tried each others temper considerably at times. In private we seldom disagreed, and if he had not selected church meetings for the manifestation of his diaconal authority, we might have got on tolerably well; but there he wished it to be felt that he must hold the reins and drive the coach, and every one must keep out of the way, or they would imperil, if not their limbs, their position—if not their lives, their church existence. Knowing that an open rupture with our good friend was imminent—for after all he was deserving of our respect and love—myself and friends subdued our combativeness, and rejoiced to know that two parties were requisite to a quarrel, and we saw the congregation ever growing in numbers, intelligence, and influence. God sent us a most useful helper in the person of Thomas Gwennap, Esq., an old man, whom I baptised when he was between seventy and eighty years of age. His father had been the early friend and co-labourer of the celebrated Robert Robinson of Cambridge, and had been pastor of the church at Saffron Walden, and afterwards in London. My aged friend was one of the finest old men I ever knew. Well educated, a man who had associated with the nobility and gentry in his calling, in matters of the fine arts, &c., he was well-informed on nearly every subject. A devout and daily reader of Scott's Commentary, with a large heart and liberal hand, ever ready to every good

work. When the senior deacon would not continue to serve in any capacity but that of chief of the people, this aged veteran came in, became treasurer of the church, and with his daughter, devoted themselves to the good of the place. Then we found it necessary to get rid of the debt, an incubus of £1400, which we effected. Then sundry improvements of the chapel, upper galleries, &c., were carried out. The introduction of an organ instead of a couple of bass viols to assist the choir. Afterwards the enlargement of the place to the utmost capacity within our power; so that we ultimately did all it was possible to do in this direction; and found that by back seats, new upper galleries, back gallery, and free side seats, we could get into our house of worship some seven hundred and twenty persons—of these two hundred and fifty were seats for the poor. Our school-room beneath we also enlarged, and it became not only a better Sunday school-room, but useful as a lecture-hall. The increase of our Church was for some years as follows—from 1835 to 1854, 743 were baptised, and 124 received from other churches. During that period 362 were dismissed to other churches, or removed away from the neighbourhood, or died, leaving the net increase about 506.

With a house of worship so limited, an increase equally large afterwards was out of question; but upwards of 300 persons have been baptised since—making the total about one thousand and forty-three. In giving the history of the church, it is requisite to intimate that on the ground of misunderstanding, and some objections to the use of unintoxicating wine at the Lord's table, the worthy deacon to whom we have referred, felt it his duty to withdraw from us, and he with some forty persons removed to Praed Street chapel,

which being for sale, he purchased; and with some of his old friends, who had gone to Edward Street, formed a new General Baptist church there, which has had in its pastorate the Rev. W. Underwood, D.D., Rev. S. E. Seargant, B.A., Rev. J. J. Owen, and the present popular minister, Rev. J. Clifford, M.A., LL.B.; thus we have had a sister church within five minutes' walk of our chapel for the last thirty-three years, so that district of Edgware-road has been fairly represented with General Baptist churches. But if our churches were quadrupled the population is so vast around us, that there seems little possibility of overtaking it with any power which all the churches, State or Nonconformist, possesses in our vicinity. Our other London General Baptist churches are several miles away—one in Borough-road, Southwark, and the other in Commercial-road, East—these are old churches, having been in existence, the one since 1674, and the other since 1657, respectively. Since the establishment of the Baptist Union all our churches, metropolitan or provincial, have been included in that confederation, and more recently they have had their recognised position in the churches of the London Baptist Association, so that the denominational distinction of General Baptists in our London churches is becoming less marked every year. I do not think we have twenty persons with us, who are so because of any special attachment to General Baptist principles proper, and I fancy our peculiar designation has never helped us one jot or tittle in the course of my pastorate. Our country friends, coming to London, are often compelled by distance, from uniting with us, and they find as full and as free a gospel preached in the so-called Particular Baptist churches near them; indeed, the fence is now so low between the two, the wicket-gate so wide, that the

passing to and fro of members and ministers is of constant recurrence; and I have never been subjected to the smallest want of courtesy by the Particular Baptists on account of being a General Baptist.

In 1835, when I joined the General Baptist Connexion, strict communion was universal, and in many cases it was rigidly observed. Our church was the first distinctly and avowedly to adopt free, or Christian communion, and one by one, and some stealthily and by slow careful movements have followed in our wake. I fancy that a considerable majority of our churches now take this stand; but not many with us go on to full and open fellowship, which we think is the only consistent stopping place if Strict Baptist Communion is abandoned. Of course all our churches have perfect freedom of action in this matter; and it is remarkable that free communion principles have so rapidly advanced among us as a denomination. In our church, during my pastorate of nearly forty years, we have never experienced the slightest inconvenience from this polity—but Methodist, Congregational, and Presbyterian brethren have dwelt among us in the spirit of entire concord and brotherly unity. A very considerable number, however, of these have been led to adopt Christian Baptism, and in some instances where they had been members of Pœdo-Baptist churches for thirty and nearly forty years, have seen it to be both a duty and privilege to put on the Lord Jesus by baptism into his death. But our experience is that the baptismal waters have never led us into strife or contention; and we have had generally among us unfeigned Christian oneness and affection. On some occasions we have had Episcopalians, occasionally a Clergyman, Presbyterian, Independent, and Methodist brethren and sisters at the table of the Lord.

This has ever been to me a joy and delight, and a source of great and devout thanksgiving to God. I long and hope and pray for the time when all sectarian distinctions shall cease, and the disciples of our Lord over all the face of the earth shall be visibly, as they are really one, and thus demonstrate the Divine Messiahship of the Saviour to the world. It was with these convictions that I hailed the Evangelical Alliance as a grand movement in harmony with these principles, and that I had the honour of being connected with it from the very commencement. Of all the great gatherings I ever attended, I consider the inauguration of the Evangelical Alliance, in London, in 1846, to have been the most glorious, when the *elité* of all Protestant countries assembled, expressly to raise a standard for the unity of the church of Christ. Many of the illustrious of that day have finished their work and gone to the better land. The noble chairman, Sir Culling Eardly-Eardly, Drs. Bunting, Beaumont, Leifchild, Candlish, Raffles, Cox, Olin, with the saintly Bickersteith, J. A. James, and a host of others who were the master spirits of that gathering have been called to an assembly even grander than that, where the minor distinctions of earth are lost in the atmosphere of infinite and eternal love. A healthy denominationalism, however, is perfectly compatible with the most enlarged catholicity. It seems at present to be a necessary result of things that Christians more perfectly agreed in doctrines, polity, and general aims, must be united for mutual edification and work.

I have never found our Denominationalism to interfere with my love, or labours with other Christian churches, so that during my London life I have been frequently and most happily engaged in preaching for

Presbyterians, Independents, Methodists of all orders, and our Particular Baptist friends.

At the time of the disruption in the Church of Scotland, my sympathies and aid I threw heartily into the Free Church Movement, and so also with the ministers and congregation that formed the Methodist Free Church, and I have ever felt that no deadlier antagonism to evangelical religion can exist than priestly assumptions, and an intolerant ecclesiastical confederation. Truth, liberty, and love, I would have as the triune symbol of the Church of our Lord and Saviour, Jesus Christ. I have had great enjoyment in serving the churches of the New Connexion of General Baptists, and have been privileged to preach and speak in all the pulpits of the Denomination, with some half-dozen exceptions. Of course I have known all the ministers of the Connexion, and have had fraternal intercourse with most of them. As an entire stranger to all the brethren, with about three exceptions, when I united with them in 1835, it required some time for mutual intercourse to be established.

The Rev. John Stevenson, of Borough Road, I had met in 1829, in Birmingham, and was intimate with the minister of Lombard Street Chapel, then I was brought soon into close and unbroken harmony with the Rev. S. Wigg, and Rev. T. Stevenson, of Leicester, and shortly after with the worthy tutor of the Academy at Loughborough, and the warm-hearted and genial son Edward Stevenson, then of Chesham, with the venerable Mr. Hobbs, of Berkhampstead, and Mr. Talbot, of Wendover. From the first I had the hearty greeting of the Rev. J. Wallis, and all the brethren of the London conference, so also with the Nottingham ministers, Mr. Pickering, Hunter, and Ingham, and with Rev. J. Pike,

of Derby, who, notwithstanding his dislike of extreme teetotalism, treated me with the greatest cordiality and affection. With the worthy ministerial family of the Goadbys, I ever enjoyed uninterrupted communion, grandfather, father and sons, one of whom was my honoured companion in our deputation visit to the United States. With Yorkshire ministers, one and all, I have had continued kindly intercourse, and so also with those in our Cheshire conference, and the few brethren in the south of England. As I never had occasion to seek the patronage of either the connexion or any of its ministers, I was able to stand free from all obligatory claims, and have never been a party man among the little cliques that exist in all denominations. My teetotalism, at one time, subjected me to a great deal of banter, but it was generally so soft as not to injure my bones nor distress my mind, and having been the hospitably entertained guest of the chief families of the body, I am not aware of a single instance when I found it necessary to be offensive towards those where my principles were not distinctly recognised, and no attempt was ever made to force alcoholic drinks down my throat, and I never made it a special object to pump more cold water into theirs than what was quite agreeable.

In 1836 I think there were two ministers only in the Connexion, Total Abstainers, myself and Mr. Beardsall, of Manchester, and now a large proportion of the brethren are earnest avowed temperance men.

The changes in the Denominational pastorate are nearly universal. I am the only one occupying the same charge as in 1835. This has been the case in all the large towns, Derby, Leicester, Nottingham, &c. The fathers have all gone to their rest, the venerable

Pickering, Goadbys of Ashby and Loughborough. Pike, of Derby, the founder of the foreign missions, the presidents of the colleges, the revered Jarrom, Stevenson, Wallis, the excellent Ingham, the wise and judicious Bro. Jones, of Marsh, the influential Cameron, of Louth, the hearty friends of the Connexion, Winks, of Leicester, Garret, of Chesham, and Wherry, of Wisbeach, and most liberal and genial Pegg, of Derby. My beloved Matthews passed away after a long ministry at Boston, loved and revered of all, so that instead of the fathers, there are now in many instances their sons, on whom the spiritual mantle has fallen, and who are serving God and their generation with satisfactory devotedness and zeal. Our missionary secretary is one of these; the president of the college, a second; and we have this distinctly in several of our churches. In the foreign missionary work, most of the labourers in my early days have gone home; of these, the untiring Sutton, the eloquent Lacy, and the energetic Goadby may be mentioned, with numbers of their native co-labourers in the holy work.

The Denomination of 1835, with its 1200 members, and 118 churches, now statistically appear with 2100 members, and upwards of 160 churches. Additional and new chapels have been raised in Birmingham, Nottingham, Derby, Burnley, Bradford, Halifax, Peterboro', Marsh, Dewsbury, Wisbeach, Leicester, Leeds, Sheffield, and other places, so that God has given testimony to the word of His grace, and blessed greatly the builders of the courts of our Zion: a handsome college, and its beautiful grounds at Chilwell, and out of debt; greatly increased liberality in support of connexional institutions, all shew that the Denomination has grown in favour with God and men. Raised side by

side with the Particular Baptist churches, and in close affiliation with them, and having thrown off very greatly the swathing bands of early life, there is no conceivable reason why the next forty years should not be distinguished for great and enlarged growth and prosperity. An extraordinary increase in the salaries of our pastors has taken place; thirty years ago a hundred and fifty pounds a year was near the maximum, while it is now of anything below the average of our town churches, and this spirit has extended to most of the country churches. No doubt there is still need of a more appreciable regard to the comfort of those who are fully given to the work, but in due time this end will no doubt be attained.

CHAPTER V.

AUTHORSHIP—EDITORIAL WORK, ETC.

I HAD been preparing and arranging for my first work from 1826 to 1828, in which year it was published, entitled, "The Christian Sketch Book." In this, as I have already stated, I contemplated a short system of theology; an exhibition of the power of religion in Christian life and experience; with select poetry, anecdotes, &c. I was greatly encouraged by the very kind recommendation of the volume, by Rev. W. B. Collyer, D.D., and especially by the favourable notices in the *Wesleyan Methodist Magazine*, *Christian Recorder*, &c.; in the latter the editor says, after describing the general character of the book—"If, therefore, variety has charms, or religion is lovely, or eloquence is admired, this book will be read with delight; for here is variety without looseness, religion without fanaticism, and eloquence pleading the cause of God with man."

In 1829, I published "The Spiritual Cabinet," 18mo.; and in 1830, "The Pocket Remembrancer;" and these were followed by sundry pamphlets on "Christian Baptism," "Scriptural Election," &c. In Perth, I edited "The Christian Miscellany;" a magazine devoted to a free gospel and Christian union. On my return to London, I published in 1835, my second series of the "Christian Sketch Book;" and devoted the profits to

our chapel debt fund. I published "The Christian's Daily Portion;" a work for daily Christian reading—every paper having Christ for the theme. The late Dr. Harris, then at Epsom, wrote me in reference to it—"I have no hesitation in saying, that it fully makes good the promise of its title, and is, indeed, a 'golden pot of manna;' so rich in the unction of evangelical sentiment, that it has often constrained me to say—

> 'All that the ark did once contain,
> Could no such grace afford.'

I have no doubt numbers will find it 'angels' food.'" I then commenced my series of "Original Sketches and Skeletons of Sermons," which extended to eleven volumes, and an additional one "For Village Preachers, and Sunday School Teachers." Some of these have gone through seventeen editions, and the sale is sustained to the present. I followed these with the "Pulpit Cyclopedia," four volumes, in which, besides the Sketches of Sermons, select Essays were given on all the departments of ministerial and pastoral work. These, with ten volumes of Sketches, have been reprinted in three royal 8vo. volumes by the Appleton's of New York. The American *Morning Star*, said—"We know of no books, the Bible of course excepted, which would be more useful to preachers than these." "Christian Philosophy, or, Materials for Thought," I published in 1845. The *Wesleyan Magazine* designated it as "A Book of Ideas;" and Dr. Campbell, of the *Christian Witness*, said—"We say, deliberately, that there has been no work published during the present century, of the same magnitude, containing such a mass of valuable thought." I had been often perplexed in finding suitable books for the afflicted and bereaved, and in 1850, I published my

"Light for the Sick Room," and also, "Light for the House of Mourning." Among the numerous approving testimonies, I received the following—"They are in every way calculated, by the Divine blessing, to accomplish the great end contemplated;" the Rev. Alexander Fletcher, D.D., Finsbury chapel; Rev. J. Campbell, D.D., Tabernacle; Rev. F. A. Cox, LL.D.; Rev. W. W. Robinson, M.A., Christ Church, Chelsea. "None but Jesus," a small 32mo. volume, I published in 1843, of which the late revered Mr. Pike, of Derby, said—"Accept thanks for your little book. 'None but Christ, none but Christ,' said the dying martyr Lambert. The design and tendency of this little book are to fix on the mind this most important of all-important truths." These were followed by "Missionary Enterprises;" "Life of Mrs. Fletcher of Madely;" "Death Bed Triumphs of Eminent Christians;" "Early Piety;" "Youthful Piety;" two series, and "Youthful Christian." "Mothers of the Wise and Good;" designed to assist and cheer in maternal duties, had the very kind commendation of Rev. J. A. James, in which he wrote me, and said, "that he had found it most useful in the maternal meetings of his church." "Christian Exercises for every Lord's Day," were the substance of condensed discourses, with additional hymns. The following notices of it appeared. Rev. Canon Jenkins, M.A.—"I have read your new book with pleasure, and I trust I may say, with profit. You have manifested care and wisdom in the selection of the inspired texts. Each text is suggestive of holy and spiritual thoughts; and the explanations are natural, practical, and with the blessing of the Great Head of the Church, they must tend to promote the best interest and edification of those who long for evangelical and scriptural truth." Rev. H. Gale, B.C.L.,—"I think it delightfully simple, evan-

gelical, and refreshing." Rev. Dr. R. Ingham, Halifax,—"It appears to me that the work is multum in parvo, and adapted to the benefit of all who may read it." Rev. George Clayton,—"Your expositions of Holy Scripture are highly evangelical, and withal are not spun out to a wearisome length. They are short, striking, and suggestive." Rev. F. Johnson, Glasgow,—"Your 'Christian Exercises' are, in many respects, a gem. Its pages are well-fitted to be manna to the hungry soul, and refreshing streams to the way-worn pilgrim." Among my earlier volumes, I published, by subscription, a volume of "Sermons for Family Reading." The sainted Dr. James Hamilton wrote me a most cordial approval of the volume. Another volume of "Fifty Two Sermons, for Family Reading," was thus described by the *Homilist:* "In every discourse there are some good currents of thought, and the pulsations of a manifestly honest, generous, and devout heart;" and a small volume, "The Various Forms of Religion," preached on Sabbath evenings during the first exhibition year, 1851. I wrote several small books in verse for children, "Temperance Rhymes," "Missionary Pieces," "Child's Christian Catechism;" also "Good Child's Gift Book." I edited from 1840, &c., &c., four yearly volumes, of "The Sunday Scholar's Annual;" I conducted "The London Temperance Journal" for several years, and originated and edited "The Preacher's Magazine," in six 8vo. volumes. "No Better Than We Should Be," or "Travels in Search of Consistency," by Andrew Marvell, was reviewed in an American quarterly, and its paternity assigned to me, and I have never troubled myself to disown the charge. I edited a new and revised edition of "Evans' Sketches of all Denominations;" "Claude's Essay on the Composition of a Sermon." I published

"The Preacher's Pocket Companion," "My Tour in the United States and Canada in 1847," and a "Guide Book for Travellers in Egypt, Palestine," &c. In Scotland I wrote "A Popular Guide to Phrenology," with illustrative wood-cuts.

In 1866 a volume of "One Hundred and Fifty Original Sketches of Sermons," "Doctrinal Conversations on the Universal Love of God," in order to consider the various Calvinian specialities from the stand point of scripture. I wrote for persons changing their social condition, "The Marriage Gift Book and Bridal Token." "Both the idea and the execution of this work are creditable alike to the author's heart and head. The production of such a work requires great delicacy of feeling without unnatural affectation, gaiety of thought without frivolity, counsels of wisdom without the gravity of sermons, and beauty without tawdriness. This work we can sincerely say meets these conditions better than any others of the kind that have come under our notice. It is the book for the occasion." *Homilist*, February, 1863. A considerable proportion of my works are still published by Houlston and Co., Dickenson, Farringdon Street, and Milner's, of Halifax. Notwithstanding the entire absence of the most diluted Calvinism, and a full representation of the universal love of God in Christ Jesus, my books have had a larger circulation in Scotland than elsewhere, the United States excepted. But I have ever thought it best to content myself with the presentation of what I deemed Divine Truth in an uncontroversial form, and have avoided bitter dogmatic teaching. A variety of discourses, in pamphlet form, preached on special occasions with the inauguration sermon of the United Kingdom Alliance in October, 1853. It will be seen, therefore,

that my pen has not been idle, for I ever felt preaching, lecturing, and writing true conditions, both of health and happiness. My book-buying tendencies have more than kept pace with my book-producing power. Hence, after considerable gifts to our college libraries in America and at home, with constant donations to poor ministers and local preachers, I have generally had around me some six or seven thousand volumes, which have preserved me from pecuniary repletion and its attendant perils. Indeed, in my earlier days I made great sacrifices, as my wife ever knew, to furnish the shelves with mental food, whatever became of her larder—while I designed to help my less favoured brethren, village and local preachers by my "Sketches." I was one day seized by the hand by a grey-headed literary celebrity and London minister, D.D., of long standing, who said, "I wish to acknowledge the great help you have afforded me by your sketches of sermons—I can only write out one full sermon a week, I preach two, at least you have supplied me for years with the evening discourse, for I have no difficulty in filling up by a few minutes thought, your distinctly arranged outlines;" and the book-steward of one of the Methodist publishing houses in Baltimore, who had expressed his great repugnance to my presence as a British abolitionist, when he recognised me as the author of "Sketches" in three lordly volumes, published by the Appleton's, at once gave me a hearty and friendly shake of the hand, and said, "we were favoured with five of your sketches at our last camp meeting." The objection that sketches make pulpit plagiarists, is absurd, it is men of great verbal memory, who can swallow whole discourses, who repeat the production of others. Such as Dr. D., the popular London clergyman, who preached verbatim, one

of Mr. Jay's sermons, which had appeared in "The Pulpit" a few months before, and then again was reported, as his, for the same publication. A popular clergyman, not far from Euston Square, published an octavo volume of abbreviated sermons. By the veriest accident I saw the book, and discovered he had introduced some thirteen of my longest sketches without the slightest acknowledgment. I was under the necessity of refering him to my publishers, who brought him to a humble confession and penitential restitution for his wrong doing, and afterwards he wrote me a most courteous apology intimating that till his bookseller had explained the law he was not aware of the impropriety of his appropriation. With the publishers of a volume of short discourses, supplied by various ministers of different denominations in a northern town, we had to adopt a similar course to the suppression of the book itself. Once my own congregation were in danger of hearing one of my sketches repreached, for the supplying friend had not remembered the father of the sermonic bantling he had brought in his pocket. Conversing with him a short time before the service, I explained the matter, to his great surprise and thankfulness, and said I thought my people would remember it. As some seventeen or more of my volumes were sermons and sketches of discourses, the one labour sufficed in preparing them for my own pulpit, and also for the press, for otherwise I could not possibly have executed so much book-work with the other constant duties pressing on my daily attention. Many of my works were for home use first, and Paternoster Row next.

CHAPTER VI.

VARIOUS TOURS TO OTHER LANDS.

FOR many years after my settlement in London my undivided attention during the whole year had to be given to my pastoral work, and the other engagements in the denomination, with varied and heavy temperance labours. My recreation in the country in exchange for home-work, was preaching, lecturing, or attending public meetings; but in 1845 I resolved to see other lands, and to get a few weeks rest from both mental and physical toil. My friend, Mr. Balfour, was labouring among the navvies on the Rouen and Havre rail, and I resolved to visit France, see Rouen, and spend some time in Paris; it was pleasant to have so genial a companion, and we met in Paris, secured comfortable lodgings, and then saw the chief things that magnificent city possessed. On Sunday we heard a good sermon from an English clergyman, and in the evening we attended the Wesleyan chapel in Rue Royale, where I preached on the occasion. It was very amusing to see the curious expression of countenance exhibited by two of our General Baptist ministers, Brethren Thomas Stevenson of Leicester, and Staples of Measham, who were like ourselves, seeking a change

and rest in Paris, and on this evening little expected to see and hear one of their own ministers. Our Parisian visit was greatly enhanced by the presence of these friends, and we returned homewards in company, by diligence to Boulogne and then by steamer to Folkstone. Sunday in Paris was to me most distressing. Business, pleasure, and the most extreme gaiety and folly seemed generally to prevail, and my own mind was painfully impressed, that the city seemed wholly devoted to folly, and to be without any recognition of God or true religion. Of course, as in all other Romish cities, there were crowds of women and children and a few men in their places of worship, and especially at the Madeline, and a church in Rue St. Honore, and Notre Dame, where very large crowds of well-dressed people assembled, but we all felt it was a dreary, wretched Sunday, religiously considered. I need not dwell on the museums, libraries, public buildings, either in Paris, or Versailles, or on the magnificent Boulevards, gorgeous shops in the Palais Royal, or the Jardin de Plantes, or the extraordinary cemetery, Pere-le-Chaise, or the Grand Palaces, Tuileries, Luxembourg, &c. I fancy while we had greatly rejoiced to have seen Paris, the elegant and the grand, we felt how much more congenial to our better nature were the plain and homely cities of Old England. Another season I spent some three weeks in Belgium and Switzerland, and enjoyed the tour greatly. Brussels is a charming city, with several Protestant churches, with good and devoted ministers which gave us all the religious privileges we could desire. One Sunday I spent at Bale, and had a most enjoyable day. In the morning at eight I went to a crowded service in a Reformed Church, and heard such singing, as would have repaid for a journey on purpose, for that

one occasion. Forenoon and afternoon I attended the Episcopal service in the elegantly fitted up chapel in the Hotel Troi Roi. Here the Rev. Mr. Thomas from England was doing duty, and he preached two most edifying sermons, and the whole service was conducted with spiritual energy and devotion. In the afternoon he said his good wife had led the singing in the morning, but she was exceedingly nervous, and he should feel obliged if any Englishman present would start the tunes. This I most cheerfully did, and Mrs. Thomas was so obliged by my doing so, that she urged me to stay till her husband could join in thanking me for my timely help. This was followed by a most agreeable conversation, and we found that a very dear clergyman, then officiating at Zurich, Rev. Mr. Chave, was our mutual friend.

On the Tuesday I visited him and his excellent wife in their hotel, and found them as I always did, genial, loving, and kind-hearted. The cholera had been visiting Zurich, and an English tourist had died of it. It was the express law of the city that such should be buried in the evening of the day they died, and the poor suddenly bereaved widow was most disconsolate and helpless, and my dear brother, Mr. Chave, so far interceded with the authorities that the corpse was permitted to be placed in two coffins, for its transmission to England. From Zurich to that grand mountain-summit, the Righi—I have never seen any view in all respects equal to this. The beautiful lakes below, the gorgeous mountains around, the magnificent sun-risings and sun-sets surround the Righi with a marvellous grandeur that cannot fail to interest the tourist.

Geneva was taken in this visit, and while I was charmed with its incomparable loveliness and its historic

associations, I felt deeply the social deterioration, and the Sabbath pleasure and frivolities and gross intemperance which so fearfully abounded. The Sunday night seemed to be given up to every form of folly and dissipation. How changed, and certainly not for the better, since the stern Calvin exercised his influence over it! Here I heard two admirable discourses from the present Dean of Carlisle, and was delighted with the very handsome English church that has been erected. I called to see the extraordinary historian of the Reformation and man of God, Merle d'Aubigne, but found he was absent from home. A third season I devoted to Holland, the Rhine, and parts of Switzerland again. I do not think the Rhine superior to the Hudson; but still it presents features of more antiquated interest, and I enjoyed it much. I afterwards went in company with members of my congregation, and we visited Frankfort, Heidleberg, Baden-Baden, and returned by Switzerland and Paris, home. A more extended tour I made into Prussia, taking in Munich and the Tyrol, and then Vienna and by rail to Trieste, and *via* Venice, Milan and Turin, and over Mount Cenis home.

PASSION-WEEK IN ROME.

Why I went—how I got there—and what I saw.

I fixed on the first Monday of April for starting for the *Holy* City. I left by the mail express on Monday morning at half-past seven for Paris, drove from the northern station of the city to the Lyons and Marseilles one, and at once proceeded by express the same evening for Turin. On Tuesday, about half-past one in the afternoon, we reached the present termination of the

road at St. Michel, in the valley of the Savoy. We now took diligence for the pass of Mount Cenis, to Susa.

After about three hours slow ascent we were stopped by an avalanche that had taken place not fifteen minutes before, and had to wait till the peasantry could be collected to make a passage for us. This accomplished, we still ascended, and reached Lansleburg about nine at night. Here we supped, and then passengers and luggage were removed to carriages placed on sledges, to each of which were attached from nine to twelve horses or mules. The snow over the summit had an average depth of sixteen feet. Having gained the top about midnight, what a scene burst on our vision! It was full moon, and the landscape of snow-capt mountains, including the back of Mont Blanc, was the most marvellous scene I had ever beheld. Now all the horses or mules were taken off, except one to each sledge; and then began the exciting, maddening descent for some nine miles, with a furious velocity enough to shake the nerves of the strongest. In my department of the carriage were five ladies, who certainly exhibited no want of courage as we passed on the verge of yawning gulfs and frightful precipices. Having approached within two or three miles of Susa, we were again transferred to diligences which awaited our arrival. Then we went on by rail to Turin, which we reached at about four on Wednesday morning, instead of two, the hour promised us. Having travelled since Monday morning seven o'clock, I found a clean bed at the Hotel Suisse no mean enjoyment. In the forenoon I got my passport vised for Rome by the Spanish Ambassador, and at two proceeded to Genoa by rail; from thence by the steamer *Galileo* to Leghorn, which we reached at seven o'clock on Thursday morning. At eleven I went by rail to see

the Leaning Tower and Cathedral of Pisa. At five on by rail to Florence, which we reached about half-past seven. I stayed in this city of almost unrivalled loveliness till the Monday following, and spent hours in its magnificent museum of paintings and sculpture; visited most of its celebrated churches and libraries, and last of all went to the Protestant cemetery outside the city, and saw the tombs of many once living flowers that reached this spot only to wither and die. There was the tomb of that extraordinary genius and eloquent writer, the much to be pitied Theodore Parker, whose religious emotions seemed all to radiate towards humanity, and whose eccentric views on the great verities of our faith cannot be too earnestly deplored. Well, I stopped and wept over his earthly resting-place. Another was the massive tomb of that ethereal sister of imaginative and mystical song, Elizabeth Barrett Browning, a lovely spot for the carolling bird to rest after the exhaustive services of a delicate and sickly life.

The Lord's-day in Florence was one never to be forgotten. Early in the morning I found out the chapel of the Waldensian Church. The Sunday-school children were collecting. I went into the chapel and pulpit, and stood in this hallowed house of God with feelings of purest joy and gratefulness to our heavenly Father that the hunted, persecuted, bleeding, ancient church of the valleys and mountains of Italy were not only erect and free, but have a house of worship and college in Florence, the then new capital of Italy. At eleven I went to the Scotch Free Church, and heard a first-class sermon from its talented and laborious minister, Rev. Mr. McDougal, formerly of Brighton. In the afternoon I assisted in the service, and heard a lucid discourse from

the Rev. Dr. Stewart, of Ireland. Afterwards I dined with the minister, and in the evening heard part of an oration from Father Gavazzi, and last of all a sermon in the Waldensian Church from one of the professors of the college, "On Christ's Tears over Jerusalem." But you reasonably ask, Did you understand his Italian discourse? Well, his prayer, which was very clear and slow, I managed to follow to edification, and the general bearing of his sermon I comprehended. I felt rather vexed that the results of the Babel confusion of tongues deprived me of much that I should most gladly have understood. On Monday, the 10th, I started for Rome, by rail back to Leghorn, then by rail to Nunziatella, and on by diligence to Civita Vecchia, which we reached about nine on Tuesday evening. As we could not go on by rail to Rome without arriving at midnight I stayed at an hotel, and proceeded next morning, and reached Rome at half-past nine on Wednesday, April 12. Through a kind friend a home had been provided for me in the hospitable family of Dr. Gould, an American physician, in the Via Condotti, one of the most central and convenient streets of the city.

Well, my good reader, I have told you as briefly as possible why I started for Rome, and how I reached it. We now proceed to state what we saw for the eight days we sojourned in it. Remember, it is now Wednesday in Holy week. My kind-hearted hostess, Mrs. Gould, gave me a route-paper wherewith to begin the sights and rounds of the city. So by noon a small open carriage was at the door, and, by the bye, the Pope allows these charioteers to charge double fare in holy-week and October, so that they may do justice to all foreigners, and, of course, especially heretics, who happen to be there at these seasons. Then, first of all,

I went to see the Pantheon, the ancient temple of the world's gods, now consecrated to Romish worship. From thence by Trajan's Column to the Forum, thence on to the Coliseum, which is sublimely grand in its magnificent ruins. And now I was driven right away to St. Peter's. What a building! vastly exceeding in every respect all I had anticipated. But the service of the *Miserere* was to be performed in the Sistine Chapel of St. Peter's at four, and Pope and Cardinals were all to be present. Through a massive colonnade we proceeded towards the door, where stood a closely-packed mass of some thousands of human beings. The door is opened, the Swiss guard form a passage, and through we squeeze and press into the hallowed enclosure. I cannot venture, at any rate in this paper, to attempt a description of the paintings and frescoes of the immortal Michael Angelo, which distinguish this chapel. The representation of the Day of Judgment is thought to be the masterpiece of that unrivalled genius. Here crowded in one dense mass for more than an hour we stood, before the service began. On either side were the Foreign Ambassadors and other civil officers of various states and kingdoms. Beneath the altar, and on either side, the Cardinals, and the Pope in the centre. The service continued for more than two hours, and as it progressed fourteen huge lit candles were extinguished one by one, until the centre one only remained, when this was borne away behind the altar. The solemn and dolorous chanting was most artistic and expressive, the voices rich and magnificent, but the whole service was too long, and became exhaustive in the extreme. I was glad when, about seven o'clock, we were again breathing the reviving air. Only one of the ambassadors seemed to take the smallest interest in the service; the rest

were laughing and staring at the gorgeously dressed belles of beauty collected there from every part of papal christendom.

On Thursday, after Mass in St. Peter's, the Pope was borne into one of the high alcoves over the centre entrance, and there surrounded by Cardinals, read certain benedictions, and spread out his hands towards the gazing thousands without. I had a most clear view of him, being immediately in front, and heard every word that proceeded from his rich and sonorous voice.

Good Friday seemed to excite less interest in Rome than any other day. Within two hundred yards of St. Peter's, in a long narrow dirty street, the tailors and shoe makers were all busy at work, and the secular business of the day did not appear to be interrupted for a single hour.

Saturday.—First of all I ascended the Dome of St. Peter's, and then devoted a long and toilsome day in visiting the richest and most ancient churches of Rome, any one of which would have repaid the toil and expense of a visit to the Papal city.

The church of Santa Maria, built and dedicated under the direction of Michael Angelo, on the site of the Baths of Dioclesian, is distinguished for its rich paintings and stupendous columns of oriental granite.

The Basilica di Santa Maggiore, which stands on the summit of the Esquiline Hill, was erected about the year 352. Here is a black and white mosaic pavement, and thirty-six antique Ionic columns of white marble and four of granite.

The Obelisk of St. Giovanni Lateranense is covered with marvellous hieroglyphics, and is the loftiest in Rome. Within the Basilica, which is called the mother church of Rome, the pavement is mosaic, and most

beautiful statues of the Apostles and the finest paintings of the old masters, among which is the "Annunciation" by Michael Angelo.

Scala Santa.—This edifice is celebrated for its central twenty large steps of white marble, reputed to have belonged to the palace of Pilate. Here pilgrims ascend them on *their knees*, and so great has been the multitudes, that, to prevent them being worn away, they are cased with wooden planks. It was here Divine light shone into the soul of Luther, and he was struck with this painful superstition to secure the forgiveness of sin. I saw eight persons ascend, one a woman with a child at her breast. On the top is the promised reward—entire and perpetual plenary indulgence; and that having performed this religious feat, the wretched devotees are secure from the consequences of all past and future sins to the end of their earthly career!

I now drove a considerable distance to visit the ruins of the baths of Caracalla, covering I don't know how many acres of ground. Here I got specimens of the mosaic floors and old coins discovered on the spot. From thence I proceeded to visit the tomb of the Scipios. Here, with the aid of candles, I was enabled to gaze on the subterranean sepulchres of Lucius, Cornelius Scipio Barbatus, great-grandfather of the illustrious Scipio Africanus, and Asiaticus. Now my heart beat rapidly as I entered the catacombs of St. Sebastian. It was just getting dusk, and there was only one monk on duty; with him, having two small candles, we descended, and explored these regions of the dead. The passages are from two to three feet wide and six to eight feet high, and here repose the ashes of the Christians of earliest times. These passages, with their countless chambers, extend several miles beneath the city. I

thought if the monk had known the *heretic* he was conducting through these dreary and dark regions, and extinguished the lights, he would certainly have left him to be numbered with the other inhabitants of these sombre abodes. No sound would ever have been heard outside, and no self-exerted skill or toil could have availed for his deliverance. But the monk, a man of about thirty, was well-favoured and kindness itself, protecting my cranium from many a rude bump, and smilingly accepted my willing fee as we emerged into open day.

One visit more on this ever-to-be-remembered Saturday, and that was a visit to the Basilica di St. Paolo. This venerable edifice was erected over the grave of the apostle Paul, and here are the most extraordinary and ancient monuments of the early Christian church; but it was now nearly dark, and therefore my visit to this most interesting church was vexatiously limited.

Easter Sunday, the super-grand day and festival of the Romish church. During my absence on the Saturday, the Rev. Dr. Van Neste, the chaplain of the American Consulate, had called and left a pressing invitation that I would occupy his pulpit on Easter Sunday morning. To this I assented, and rejoiced that I was privileged to preach the Gospel in Rome also. The service was earlier than usual, as all the people were to be in St. Peter's before eleven o'clock. I delivered a brief discourse from Rom. i. 16—"I am not ashamed of the Gospel of Christ;" then went off to St. Peter's, where the Pope celebrates the High Mass in person. I got a standing place within a few yards of the altar, and heard the service most distinctly. That over, then the line of Swiss guard was formed, and the grand procession passed close to us. All the cardinals, then other eccle-

siastics, and last of all the Pope, high and exalted, borne along in his pontifical costume and grand tiara to the same place that he occupied on the Thursday, that he might give his grand and final blessing to the people. Myself and American companion got to the outside in time—and what a sight! Not fewer than from forty to sixty thousand souls, behind them the soldiers of France and Rome. The Pope was borne again to the front of the building, and with his Book of Gold held before him he read and pronounced his blessing on the people. This concluded, Rome shook with the firing of cannon and the huzzahs of the excited populace. Numbers, of course, were prostrate on their knees in the open space, but myself and hundreds stood erect, and simply uncovered as the prayers were read. The heat was intense; I should think somewhere between 75° and 80°. And now the religious pageantry is over for another year. The Pope seemed well and hale, and his voice is extraordinary. I believe every word was heard by the immense assembly, even to the most distant extremity. In the afternoon I went to the Free Church of Scotland service, and heard a good discourse by their worthy minister—the Rev. Mr. Lewis; and here I met with my old friend Dr. Guthrie, and son and family. Having dined with Dr. Van Neste, we proceeded about seven to see the grand illumination of St. Peter's. A concourse was convened that filled every spot within five hundred yards of the front of that splendid edifice. The building and dome was surrounded with soft beautiful silvery light, and then, as the clock struck eight, the whole, as by magic, was changed in a few moments into one golden blaze of gorgeous glory. The effect was most wondrous, and it is said is never attempted

anywhere else, and only here on Easter Sunday evening.

Easter Monday.—Now the crowds of strangers are preparing to leave the city. The weather is oppressively sultry, and the Superintendent of the Police is busy from morning till evening in attaching his Permit on the passports, to allow the strangers to depart in peace. This season the number of English and Americans exceeded ten thousand persons. The fireworks of the night conclude the whole. This takes place on the Piazza Popolo, where one hundred thousand persons may stand and witness the never rivalled exhibition. A large tent, with seats for thousands, is erected for the *elite.* I had been invited to take a part of one of the windows of Mr. Lewis, and here again met Dr. Guthrie and family, besides several other clergymen and ladies of the higher orders. Not being versed in the technical phraseology of Pyrotechnics, I can only say that for variety, splendour, and wondrous colours, changes, and sublime bursts of thundering noises like the discharge of artillery, or the rolling thunders of heaven, all I had previously seen or heard in London, Geneva, and Paris, seemed child's play. The worthy Edinburgh doctor was excited beyond measure, and we all expressed that no previous idea could have been formed of the perfect grandeur of the whole scene. I intimated that the revolving wheels of scarlet and blue, with the strange sounds, reminded me forcibly that they well represented the Papacy—a system of glare and show in constant motion, without intellectual progress, and fitted to excite the wonder of the gaping multitude; and equally, like the fireworks, unsubstantial and useless so far as the highest ends of humanity are concerned. May it, too, as speedily end in smoke and

darkness, that the true Christ, the Sun of Righteousness, may shine on long crushed and degraded Italy with the healing influence of His gracious beams!

From Rome I went to Naples, and had the enjoyable company of Dr. Guthrie and his friends. Arriving about six in the evening I was struck by the grandeur of the Bay, with the smoking crater of Vesuvius just at hand. Naples by rail, 162 miles from Rome, was easily reached in some eight hours, and the splendid Bay and surrounding scenery has never been exaggerated. A visit to some of its churches, museums, &c., occupied several days and was one continued pleasure. Here are to be seen all sorts of antiquarian relics, many from Herculaneum, Pompeii, &c. One description given of Chrisa de St. Martino must suffice.

"This Church, which once belonged to the magnificent Certosini Convent, now the Asylum of Military Invalids, was built after the designs of the Cav. Fansaga, and is more splendid and beautiful than any other sacred edifice at Naples; indeed it may vie with every church existing, in the excellence of its paintings and the value of its marbles and precious stones. Above the principal entrance is a picture by Massimo, representing our Saviour dead and attended by the Madonna, the Magdalene, and St. John. The ceiling and upper part of the walls of the nave were painted by Lanfranco, except the twelve apostles by Spagnoletto, which are particularly fine; and the figures of Moses and Elias by the same artist. The choir is beautiful, and exhibits paintings on the ceilings begun by the Cav. d'Arpino and finished by Berardino. The unfinished picture of the Nativity, immediately behind the High Altar, is by Guido, who did not live to complete it. The other pictures are by Massino, Lanfranco, and Spagnoletto; that of our Saviour

administering the Communion, by Spagnoletto, and that of the Crucifixion, by Lanfranco, are much admired.

"The High Altar is splendidly adorned as likewise are the altars of the chapel. That consecrated to St. Bruno contains a fine altar-piece, &c., by Massimo. Another chapel is finely painted by Matteis; another by Solimene; another is embellished with three good pictures, namely, St. John baptising our Saviour, by Carlo Maratta; St. John preaching, by Matteis, and the decapitation of the saint, by Massimo. These chapels are likewise rich in sculpture. The Sacristy contains a ceiling beautifully painted by the Cav. d'Arpino. Presses ornamented with mosaics made of wood, and executed in a masterly style, by a German Monk, in 1620. A fine picture of our Saviour on the Cross, the Madonna, the Magdalene, and St. John, by the Cav. d'Arpino; St. Peter denying our Saviour, by Caravagio, and our Saviour taken up the holy stairs to the house of Peter, by Massimo and Viviani. The ceiling and arches of the Tesoro are by Giordano; and above the altar, which exhibits magnificent precious stones, is a painting of our Saviour dead, with the Madonna, the Magdalene, St. John, &c.; a highly celebrated work, considered as the master-piece of Spagnoletto. The Council Hall contains a ceiling painted by Corenzio. The Doctors of the Church, ten in number, by Paolo Tignolio; and the Flagellation, by the Cav. d'Arpino.

"The next apartment contains the history of St. Bruno round the walls, with sacred subjects on the ceiling, by Corenzio. The corridors of the adjoining Convent are composed of marble, supported by columns of the same; and the view from the interior of this proudly situated edifice is enchanting. Immediately below the Conventual Garden lies the large flat-roofed city of Naples,

whose streets appear like narrow footpaths; while the buzz of the inhabitants, looking like pigmies, and the noise of the carriages which seem no larger than children's toys, are with difficulty distinguishable. On one side is Capodimante and the rich Neapolitan Campania; on another rises the majestic mountains of the Apennine, with Vesuvius in their front; while on another lies the wide-stretching Bay of Naples bordered by Portici, Resina, Torr del Greco, and Torr del'Annunziata on the left, and by Nisida, Pozzuoli, Baja, and the promontory of Miseno on the right; and in Strabo's time, when the shores of the Bay were, according to his report, so thickly lined with towns, villas, and temples, that the whole presented the appearance of one continued city, this prospect must have been rich and beautiful beyond conception. It is now seen to the greatest advantage from that part of the Conventual Garden, called, The Belvedere."

Many of the streets of Naples are long, narrow, and dreary—some of the houses being seven and eight stories high. Having exhausted the usual sights, I was intensely anxious to see the Ruins of Pompeii—buried by a terrific eruption about the year 79, or nearly eighteen centuries ago—and which lay covered over by the deep and accumulated ashes of eruptions from Vesuvius until about 1750. The city had been buried under ashes and pumice stones, mixed with torrents of boiling water. Here we were conducted through its excavated streets, uncovered mansions, beautiful grottos. Here we saw excavations which had brought to light ancient noble residences, that of Sallust in particular. Here we beheld the ancient bake-houses, wine-shops, &c. Oil vessels, skeletons with the keys they held at the time of the terrible eruption. We felt that a week, rather

than a few hours, was necessary to a careful survey of this resurrection city. Since then the excavations have been continued and marvellous discoveries made. During the few days spent in Naples the shameless voluptuousness of the city was made painfully manifest. Well dressed touters for houses of sensualism were waiting your egress or ingress to your hotel followed you through the city, advocated their respective commodities in the streets; and in two instances a well dressed youth, in admirable English, pleaded for the establishment of selected ladies from every quarter of the globe. An old hoary-headed wretch had a rich vocabulary of rhetorical phrases in favour of the house he had the honour to represent. Then some of the brazened-face, yet good-looking and most impudent flower girls pursuing you remorsely wherever you went. I thought in open profligacy Naples could not be much better than the cities of Greece, &c., in the grossest period of their Heathen pollutions. Anything so bold and public in iniquity I had never seen, and never dreamed that Egypt occupied a more degraded position till I had personally visited it. When I saw some colporteurs with their wide open baskets slung over their necks, well filled with copies of the Word of Life, and traversing the streets, I thought here is at any rate the true salt to stay the corrupting processes at work, and thus to give some hope even for Naples and its surroundings.

A pleasant sea voyage by steamer brought me to Marseilles, and thence by Paris to my church and home.

On going to the post-office at Marseilles I was horrified by the announcement of that most foul and diabolical murder, the assassination of the noble-souled Abraham Lincoln.

From the great sea-port of the Mediterranean Marseilles, I travelled on by Paris home to learn, with deep and unfeigned regret, that two distinguished friends had died during my brief tour—Richard Cobden and Samuel Lucas, manager of the *Morning and Evening Star*—the latter had much facilitated and added to the interest and pleasure of my tour, by kind introductions to persons in Rome and on my route. I seemed to return with the condensed knowledge of years in a few weeks' visit to Italy and Rome.

CHAPTER VII.

TOUR IN 1869.—THE EAST.

SUCH a tour as I have to describe was undertaken in former ages only by crowned heads, wealthy grandees, or by influential pilgrims. Many months, and often years, were spent in its accomplishment, and it was accounted a grand life-event when successfully completed. Now, by railroads and first-class steamers, we safely effect the round of Eastern places in ten or twelve weeks, and by the principle of co-operation it can be done by persons of moderate means at a comparatively small expense. Mr. Thomas Cook, whose fame as an excursionist is well known, announced that he had arranged two excursions, the first occupying three months, to spend a month on the Nile, and the other to join them at Cairo, to be completed in ten weeks. I joined the second party at Paris, on February 23rd, and left by express train for Macon on the evening of the 24th. We then proceeded to Culoz, Chambery, and St. Michel. Here we were transferred to the carriages of the Fell railway over Mont Cenis, and had a full view of that magnificent line. On reaching Susa we were transferred to the Italian line, and reached Turin about half-past twelve, midnight. Resting at Turin over the Friday, we left on Saturday morning, *viâ* Bologna and Rimini, for Ancona, which we reached at about eight in the evening. Here we stayed over the Sunday, our

company having religious service in the saloon of the hotel in the forenoon, while I preached in the small church in the afternoon. In the evening we had to take train for Brindisi, in order to catch the steamer for Alexandria next day. We arrived at Brindisi on the forenoon of March 1st, in the midst of a perfect hurricane of rain and wind, so that it was with difficulty we could get out to see the cathedral, Hadrian's column, and the supposed house of Virgil. No place I ever saw looked more dreary under those circumstances than Brindisi. At half-past five o'clock we went on board the Italian company's steamer, in the midst of a tempest and heavy sea. For two days we experienced the effects of the raging gale. When forty miles from land our masts were encrusted with fine sand, which had come with head winds from the Egyptian desert. On Friday morning, about ten o'clock, we entered the animated bay of Alexandria. Now we had reached African soil; but in the groups of every coloured humanity we seemed to have arrived at the central quarter of the world. The scores of boats with the eccentric costumes, and almost no costumes of the various boatmen, excited our utmost curiosity. The jabberation kept up was utterly confounding. Here Mr. Cook's admirable system came into play, and gave us relief. The commissioner came on board, and took us and our baggage under his express care, and with his selected boats we were soon at the custom-house, then in a few minutes were conveyed by omnibus and carriages to the European Hotel, situated in the centre of the city. It was refreshing to get possession of large, cool, and thoroughly clean apartments; and never was better accommodation anywhere than in this well-conducted hotel, where civility, a good table, and thrice-

filtered delicious Nile water was amply supplied. But who can describe the perpetual crowds in front of the hotel? The fine fountain of water, and the water-carriers—the hundreds of donkeys, and their gaunt men or ragged attendants—the plying coaches—the handsome carriages, with their running, bare-footed heralds, generally clothed in white, with long staff, going before and clearing the way—the hawkers—the stallmen on the side walks—the afflicted beggars—the curious bazaars, with their variety of wares, ornamental or useful, and where bread, fruits, and fish were in such large quantities. Go out on foot, and at once from ten to twenty donkeyteers assail you, and give both you and their donkeys the most extraordinary titles—"Gentleman," "Captain," "Sir," and sometimes "Mum;" here is a donkey, "Bob Ridley," or this is "Lord Palmerston;" or this is "John Bright;" or this is the donkey that goes faster than the wind—and then they follow you, dodge every step you take, and for thirty or forty minutes in succession, until, wearied out, you seek refuge again in your hotel. During the day we visited Cleopatra's Needle, Pompey's Pillar, and the public gardens, and some of our party paid a visit to the catacombs. Handsome black Nubians, half-dressed Arabs, singularly-featured Egyptians of the lower order, Armenians, Turks, Greeks, Germans, Italians, English, and French, with every other conceivable mixture, supplied material for reflection. I may add that European articles of dress are as cheap in Alexandria as in London; many things, of course, better suited for tourists in that climate. In Alexandria there is a well-sustained English church, and St. Andrew's kirk—a handsome building, which is in connection with the Church of Scotland. Besides a British post office, there

is a depôt of English works, as well as foreign publications, conducted by a Glasgow firm. In the course of our sojourn I witnessed two funerals—one belonging to the Greek Church, and the other connected with the Latin, in which the babe corpse was exposed, with its tiny hands across its breast, over which the coffin lid would be placed when they laid it in its last earthly resting-place. Another novelty was a torchlight wedding party, where a limping, ill-favoured fellow was surrounded by a crowd of persons, with music playing, as he went forth to claim his much-honoured bride. I observed in one of the *cafés* an assembly of working men, listening to a reader who was elevated above them, and in whose story they seemed deeply interested. Among the unpleasant impressions made in Alexandria on the English visitor, is the open exposure in shop windows of the most abominable photographs that were ever seen. But we must hasten on to Cairo, the metropolis of Egypt. The railroad from Alexandria is well worked, and the one hundred and thirty miles by express train is effected in four-and-a-half hours. The whole distance is one flat plain, with numerous towns and villages on both sides of the line. At a distance these often present an imposing appearance, but as you approach the illusion is dispelled; the houses are usually square, mud-walled erections, low entrances, windowless, and miserable in the extreme—they are not fit even for the shelter of their cattle; and the outward wretchedness of the people seems in perfect harmony with them. Cairo, with its mosques and minarets and imposing buildings, impressed us favourably. Before reaching the city we had a distinct view of the Pyramids, which seemed to be close to the suburbs of the city, but are really eight or nine miles off. In Cairo we visited the

bazaars, several of the mosques, churches of the Easterns, Latins, and Copts, museum, palaces, and schools. It was pleasing to meet with boys in the streets who could speak good English. We arrived at the Pyramids between ten and eleven in the forenoon, under a blazing sun, and soon the Arabs provided by the Sheikh were ready to give their necessary aid in the ascent. Most of these could speak tolerably good English, and we found them good-natured fellows. With one taking hold of each hand, and a lesser one with his water-bottle in the rear, we commenced the upward march, and with three or four short rests the task was accomplished. The height is 467 feet. Many of the steps are three feet and upwards, so that there is no little toil in gaining the summit. Many of our party, with magnesium lights, went within, but the air was so foul and the heat so oppressive, that I was contented with the exterior. The Sphynx, and some deep recent explorations, were visited. We then gave *backsheesh* to the Arabs, bought some idols, coins, and other curiosities, and afterwards enjoyed the excellent lunch provided for us. A French party offered a prize of a napoleon to the Arab who should first reach the top of the Pyramid and descend again. A number competed, and one rather aged man accomplished the ascent in four minutes, and the descent in three-and-a-half. The hotels in Cairo number one or two good ones, some very indifferent, and others wretchedly bad. We returned on Thursday to Alexandria. We now took our passage in the *Vesta*, for Jaffa, calling at Port Sayd. The whole day was spent in viewing the entrance to this magnificent ship canal, and examining the prodigious dredging machines employed. The town of Port Sayd has sprung up in connection with this great undertaking, and consists of several

streets of wooden cafés, and liquor and other stores. On Sunday evening we got out to sea, and next morning were before Jaffa. Except in very fine weather the landing is extremely difficult, and often passengers have to go on to Beyrout. The day (March 13) was excessively hot, so that in visiting the various places of interest we began to feel the change of climate. The orange and lemon groves around Jaffa are most beautiful, and the fruit seemed to be in greatest abundance. Of course we visited the house of Simon the Tanner, where Peter had his vision, and wandered over the American colony in the suburbs. Good buildings and gardens attracted our attention, but the fanaticism, and, what is worse, the bad faith of some of the originators of this semi-secular and Christian settlement, have brought the Christian religion into contempt with the natives of Jaffa. On Monday evening we began our tent life, and our party was composed of the following materials:—having twelve tents, sixty-nine horses and mules, twenty-nine men, two dragomen, and twenty-six gentlemen and lady travellers. The appointment and choice of horses settled, we set our faces towards Jerusalem on Tuesday morning about ten o'clock; lunched at Ramleh, and about five pitched our tents near a brook close to the valley of Ajalon. Our day's ride had been over the plains of Sharon, literally covered with the most beautiful flowers. Wednesday morning we were on our way, with glowing expectations of seeing the Holy City early in the afternoon. At twelve we lunched at Kirjath-Gearim, where the Ark of the Lord lodged for many years. Then we passed Emmaus, beautifully situated on the hill-side, and about half-past two came in sight of Jerusalem itself.

The day of our entrance into Jerusalem was fine, the

sky clear, and the first impression of the city deeply interesting. Our company camped outside the walls near to the Damascus gate, and by five o'clock all our tents were fixed, and most of our party were viewing the interior. A visit to the English Consul and to Mount Zion, with a call upon the clergymen residing there, and a glance at some of the dreary streets, satisfied us for the evening of that day. Afterwards we saw the chief things of interest to strangers. On the Sunday we had heavy rains and wind, and the vist to the Mosque of Omar was paid under trying circumstances. In the evening I had the delight of worshipping in the English Protestant church on Mount Zion. We saw, too, some of the explorations now going on, but fear the fanaticism of the Mahommedans will retard, if not absolutely hinder, their success. Though a dark, desolate city when contrasted with many others, the comfortable hotels, good shops, fairly clean streets, and commercial activity, gave us a much more pleasing impression than we had anticipated. We viewed the city from every standpoint—that from the hill-side near the tomb of the prophets being decidedly the best—and did not wonder that its sainted ones of old should have felt that Zion, the city of the Great King, was the joy of the whole earth. We regretted to hear that a large proportion of the resident Jews were absolutely dependent on European charity, and were equally pleased that the resident Mahommedans provided shelter and food for every needy member of their faith. It was painful, however, to see numbers of English persons joining the Romish processions, and especially to witness a recent wealthy convert to that faith taking the most prominent part in those abasing prostrations. If we had been Jews, the recollection of the former history and glory of Jerusa-

lem, with its present condition, would fix us day and night in the place of wailing and lamentation.

Three days we took to go down to Jericho, the Jordan, and the Dead Sea, bathing in those waters; returning by that old and majestic convent of Mar-Saba, and taking the beautifully-situated Bethlehem *en route*. All around Bethlehem are olive yards, fertile fields, and gardens. The holy places, too, were imposing; the people, nearly all Christians, handsome and thrifty; the whole place indicating a higher condition than the places around. Though only about two hours from Jerusalem, the way between them in many parts is almost impassable from the countless loose stones strewed about. In taking our final leave of Jerusalem, we encamped the first night at Sinyel, a place of bad repute, where one of its inhabitants was summarily ejected from our tent-ground at midnight. In descending a frightful hill next morning, one of our mules broke its leg, and had to be killed. At noon we passed by Shiloh, where there is a tree probably thousands of years old. At four we reached Jacob's Well, and lingered around it for some time, entering Nablous about five o'clock, and paid a visit to the synagogue, where the Samaritan manuscripts are exhibited, afterwards calling upon Mr. Carey, one of the Protestant missionaries to this city. The population of Nablous is about 16,000, and a dreary, dirty place it is, yet surrounded by the most fruitful plains and beautiful scenery. Next day we passed the "City of Samaria," with its ruins of wonderful marble columns, and its grand surrounding country. Here, too, we descended to visit the tombs of John the Baptist and of his father and mother. On the following day we passed over the plains of Esdraelon, and by the city of Jezreel, now in ruins. Then we rode up to the pool of Gideon,

gazed on little Hermon and the mountains of Gilboa, and at noon lunched in an orange grove at Shunem. During our short stay here a native expired, and his frantic widow rushed about, uttering her wailings of distress. Now Mount Tabor is in sight. Nain is in the distance, and we are ascending one of the most precipitous mountains in our approach to Nazareth, which we reached early on the Saturday afternoon. The governor of Nazareth, with his suite, paid us a visit in the evening, and renewed it on the next afternoon. A visit to the morning service of the Greek church, and to the English service in the chapel of the Protestant missionary, occupied us on the Sunday. The site of Nazareth is exquisite; the city itself dirty in the extreme. Among the relics here there is shown a chest of drawers said to have been made by Joseph and his reputed son. On Easter Monday we left Nazareth, *viâ* Cana of Galilee, the chapel of which we visited, and reached Tiberias in the afternoon. Our tents were pitched on the margin of the lake of Galilee. In this "Sea of Tiberias" we bathed.

We passed through Magdala, by the well of Joseph, and through rich and fertile plains, within range of many Bedouins and their camps, with immense herds of cattle and horses, in our course to Cesarea-Philippi, now the nastiest of all places in the East. Here the Jordan has one, if not its chief, source, and speedily becomes a fine stream. So our tour included the source of the Jordan and its termination in the Dead Sea.

We now ascended very high slopes, with snow-capped Hermon on our left. April the 3rd, we reached the most ancient of cities—Damascus—with environs, for several miles, of gardens, vineyards, and oliveyards. A very handsome hotel, with its oriental courtyard, citron

and lemon trees, and flowing stream, is kept by Demetri Kari, a man who has won the general esteem of travellers by his courteous manners, good accommodation, and reasonable charges. Here we stayed till the following Tuesday, and much enjoyed our cool and clean apartments. A volume is needed to describe the extraordinary bazaars, khans, mosques, and ancient houses of this city. In spite of its twenty thousand dogs in the streets, and its dingy places, Damascus is a city full of trading enterprise, industry, and commercial emulation, and possesses an abundance of good water. The silver and saddlery workers of Damascus are celebrated all over the world. Leaving Damascus, we proceeded to the ruins of Baalbec, and then onwards through the plains, and over the mountain range of Lebanon, to Beyrout. And now we came again in contact with combinations of Eastern life with Western phases and influences. We stayed at the Belle Vue, a really good hotel. Our Sunday was spent in the Presbyterian American church, and in the English Episcopal church. Here we felt ourselves to be in a centre of Christian light, with institutions for the education of Syrian girls, the training of the blind, and an asylum for cripples, and all under excellent Christian management.

From Beyrout, *via* Rhodes and Cyprus, close by Patmos, and staying two days at Smyrna, visiting the ruins of Ephesus, and by the Dardanelles, we came to Constantinople, with its triple cities of Stamboul, Pera, and Scutari; its sea of Marmora, Golden Horn, and Bosphorus; and its mosques, bazaars, and palaces. A day on the Bosphorus to the Black Sea and back took us through scenery that Eden could hardly have excelled. The twirling Dervishes, the procession of the Sultan to the mosque, are seen on the Friday, and then we prepare

to steam off to Trieste, calling at Syra and Corfu on our voyage. The weather was fine, the sea unruffled, so that no voyage was ever accomplished with greater comfort. Thursday morning we reached Trieste; Friday morning, Venice; Saturday, Milan; and while Mr. Cook and party passed over the Splugen by Coire, Zurich, and Basle to Paris, I returned to Turin, Susa, and Mont Cenis to the same destination. I had expected thus to reach home a day in advance; but one continued series of mishaps on the railway made our express train thirty-three hours late in Paris, so that I was a day behind instead of one in advance of my travelling companions.

This rather less than three months' travel seems to have supplied me with interesting material for thought and reflection for a whole life. Our course had been one of great enjoyment and instruction, notwithstanding the usual penalties of toil and occasional peril. But the fatigue and expense of the tour are more than counterbalanced by the wondrous scenes and marvels of the journey.

CHAPTER VIII.

AMERICAN TOURS.

As one of a Deputation to the Free-Will Baptists of the United States, in connection with the Rev. Joseph Goadby, in the autumn of 1847, I had an opportunity of some 2,500 miles' travel in that marvellously advancing country. Our passage was made in the Cunard line steamer, the *Cambria*, to Boston; and the voyage was a rough and unpleasant one, occupying upwards of fourteen days. In Boston we had a most hearty reception from the Rev. Dr. Noyes and other brethren, who showed us all the kindness and hospitality in their power. On the first Sunday I assisted in the dedication of a new meeting-house, and spent several days in the most enjoyable manner. Mr. Goadby, having a brother, a minister, in New York State, he took a different route to myself, and became seriously unwell for some weeks. I visited Albany, New York, Philadelphia, Baltimore, and Washington. Had an introduction to President Polk, and then went *viâ* Harper's Ferry to Pittsburg down the Ohio and across to Oberlin, where I spent some days enjoying a delightful interview with brethren Mahan, Hill, and others, and preached and lectured to the young people of that collegiate institution. I then went by Cleveland to Buffalo and on to the wondrous and sublime Falls of Niagara and down the St. Lawrence to Montreal, preaching and

lecturing in the chief cities where I stayed. Thence across to Whitehall and through Vermont to Sutton, the place where the Triennial Conference was to be held. Here I had a right hearty welcome which deeply affected me, and with the brethren spent a most joyous fortnight in this loveliest of all regions in the States. For grand and beautiful scenery, Vermont deserves the highest eulogies that has ever been bestowed upon it, so that it was one of the most interesting visits ever paid to behold the grand and sublime pictures of this charming region. And then to see the brethren from so many of the States, the Canadas, &c. After a fortnight's Session with all the gorgeous surroundings of natural scenery I returned by the grand mountain range to Concord, and thence to Manchester and Lowel, and back to Boston.

My brother Goadby suffered so much that he only joined the Convention two or three days before its close, having been on the sick list in his brother's house most of the time after we separated in New York, shortly after our arrival in that city. My sea sickness of several days on the out-passage had given place to thorough vigour on landing, so that I had no personal inconvenience during my visit, over an area of more than 2,500 miles.

Our visit to Boston for the return voyage was celebrated by an imposing Soirée, in which a number of the ministers of the City united with us in spending one of the most agreeable evenings I ever enjoyed. Speeches, music, and friendly salutations rendered this evening one never to be forgotten. On steaming out of Boston Harbour, for home, in the same steamer, the *Cambria*, in which we had made our outward voyage, we had abundant reason for the greatest satisfaction, and highest

gratefulness for the blessings we had enjoyed among our beloved American friends; and after a voyage of fourteen days we reached the shores of our beloved land. Our Captain Judkins, of the *Cambria*—as commander of the ship, and as deputy chaplain of worship—was a thorough Church and State man, and allowed no Nonconformist to officiate. Early on Sunday morning we had a slight mishap in connection with the machinery of the vessel, and he seemed to think a few seafaring oaths would quicken the sailors, and not interfere with his reading the service; some two hours after reading a good sermon of Mr. Blunt's, for our general edification. One of our lady passengers, who had gone out to the States and was now returning homewards, told us that Captain Lott was somewhat queerly placed by the clergyman taking for his text the passage "Remember Lot's wife," to the almost insuppressible amusement of the good folks who were listening to him and the tickling of the captain himself, as he concluded several of his illustrations, by reiterating "Remember Lot's wife!"

I published a small volume of this first visit to America, with some suggestions to persons desirous of emigrating to the United States or the Canadas.

SECOND TOUR TO THE UNITED STATES.

No. I.—THE VOYAGE OUT. I had been purposing a second visit with the intention of not only visiting yearly meetings of the churches, commencement of colleges, but also going over the continent from the Atlantic to the Pacific. It required no little arrangements to provide pulpit supplies for nearly five months, and

to leave my church machinery under careful supervision. This done to my utmost satisfaction, I prepared for the tour, and had purposed to go by the Cunard steamer from Liverpool, on Tuesday, May the 14th, but, by a good providence, I changed my mind, and under wise advice I fixed on the new steamer *Adriatic*, of the White Star Line, and left Liverpool on Thursday, the 16th of May. The Tuesday Cunard steamer was wrecked on the coast of Ireland, which I did not learn for some time after I reached the States, and thus my tour commenced most auspiciously, in the avoidance of what might have prevented the accomplishment of my object altogether. I left my house, in Paddington, on Thursday morning, took quick train to Liverpool, and was snugly in my state-room between four and five in the afternoon, waiting for the motion of our splendid engine, which was to propel us from one side of the Atlantic to the other. We made a rapid passage to Queenstown, and then, after some two hours delay, our vessel was headed for the voyage to our western destination. We found that not half the excellences of the *Adriatic* had been described to us. The saloon and state-rooms being midships, the sea motion was reduced to its minimum, and during the most of the voyage, we were free from all pitching and tossing inconveniences. Three hundred gaslights made us, during the nights, a floating, gorgeous, illuminated palace, and our rapid speed from the first, kept us in the most cheerful spirits, and I doubt if a happier company ever crossed the Atlantic. On the Lord's-day the captain read the service of the Church of England, and I preached to a large and most attentive audience, from the words "What shall it profit a man if he gain the whole world, and lose his own soul?" We had many of the steerage passengers present, and we had a very excellent choir to conduct the singing.

On the Monday evening I gave a lecture on my visit to Palestine, Egypt, Turkey, &c. We had concerts, or lectures, or readings, nearly every evening. A request was sent me from a number of the steerage passengers to give them a lecture on total abstinence, which I did to about one hundred and fifty persons on the Wednesday. We had a most attentive audience, and a considerable number signed the pledge—some with deep emotion and many tears, for drink had ruined their prospects at home, and was driving them away to a distant land. The experience of some of those was deeply affecting, and I pray God they may maintain their teetotal integrity in the country of their adoption. One morning the doctor told us that one of the emigrant women from Devon had given birth to a healthy daughter. I suggested she should be called "Adria," in honour of our ship. We encountered some days of foggy weather, but never so thick as to cause the speed of the steamer to be slackened, and it was evident that we were making an unexampled rapid passage. On the Saturday morning a thick mist hovered over and around us, and the captain seemed extremely anxious to know our exact whereabouts, for he augured we were approaching Sandy Hook. Very happily the mist dispersed, the pilot came on board, and soon we were making rapid way towards our desired haven. We were then apprised that our noble steamer, *Adriatic*, had accomplished the quickest passage ever made from England to America. From Queenstown to Sandy Hook we had steamed it in seven days, eighteen hours, and fifty-five minutes. The following are the distances accomplished during some days of the voyage. First day we made 381 miles, then 348, 368, 353, 362, 333, 351. We should have accomplished it at least half a day sooner, but for

the fogs we encountered. New York reached, and our steamer brought to the landing place on the Jersey shore, we began to look out for friends, who were gathered to hail our arrival, and I soon spied out my worthy nephew and namesake, Mr. Jabez Burns, inventor, &c., 107, Warren-street, New York, and was conveyed by him, first to his office as above, and then to his hospitable residence in Ryerson-street, Brooklyn. Instead of landing wearied and worn out with sea sickness, I did not feel the slightest inconvenience, and was ready at once to begin pulpit work on the next day.

The following hymns I composed and sent home to be sung by my congregation during my wanderings, far, far away.

TUNE.—"*Star of Peace.*"

FOR FORENOON.

JESU, pilot of our vessel,
We commit ourselves to Thee:
Cheer us with Thy smile and blessing,
While on the sea.

'Mid the dark and fearful tempest,
We will call and trust in Thee;
Dreading not the roaring billows,
While on the sea.

Thou canst still the storm when raging,
Thou canst whisper peace to me,
With the yawning gulf around me,
While on the sea.

So the voyage shall end safely,
If Thou, dear Pilot, art with me;
Nor shall any harm attend me,
While on the sea.

Thus, through life, dear Jesus keep;
Guide and shelter daily be;
Then my soul shall ever bless Thee,
Beyond the sea.

FOR EVENING.

THY Church and people, gracious Saviour,
We, in faith, commend to Thee;
Bless them with Thy heav'nly favour,
Across the sea.

Daily let Thy sweetest comforts,
Raise their grateful hearts to Thee;
Hear our earnest supplications,
Across the sea.

Round Thy throne, in sweet communion,
We would daily bow to Thee,
And would wait Thy peaceful answers,
Each side the sea.

So, in Thy good time, dear Saviour,
We would join in thanks to Thee;
And acknowledge all Thy goodness,
While on the sea.

When life's voyage shall be ended,
When there shall be no more sea;
Then in glory everlasting,
We 'll all praise Thee!

How wonderfully altered was New York since my visit in 1847; so much so in some districts that I scarcely recognised places familiar to me then. I trust with many loving remembrances of dear family and friends and Church at home, and with devout thankfulness to the Heavenly Pilot, I lay down to rest on my

first night on American soil, waiting for the morning light; for the next day was the Lord's-day, and I hoped it would truly be a high day to my soul. Thank God the voyage out has most safely and most happily ended.

No. II.—New York, Brooklyn, etc. On Lord's-day, May 26th, I entered on active Christian duties. In the forenoon I preached for our Free Baptist Friends, where Brother Cameron is pastor. He had visited England in 1870, attended and preached at our Leicester Jubilee Association, and I had, therefore, a pleasant and most agreeable acquaintance with our esteemed friend. Our Free Baptist cause in New York has had many difficulties to encounter, and their present church is said neither to be so commodious nor well located as they could desire. To me it was a joy to begin my transatlantic preaching among them, and when I remembered that Mr. Farrant, the son of the General Baptist minister, by whom I was baptised, was one of the earliest pastors of this flock, I felt at home in their midst. This meeting-house, or church, had been once occupied by the "Disciples," or Campbellites, and at one time my nephew was the resident church sexton, and as some of his children had been born in the dwelling-house which formed a part of the building, I seemed surrounded that morning with remarkable associations. I devoutly hope that Mr. Cameron's ministerial and pastoral work may be abundantly blessed. New York is receiving hundreds of Free Baptist Church members and friends every year; and how desirable that they should find a religious home in this great city, when far away from their native New England and Western States; besides, while we lay no

great stress on the importance of denominationalism, yet surely every Christian sect ought to have a place in New York, and take a share in the multifarious evangelical work of that large and rapidly growing city.

New York, Brooklyn, and Jersey City form a sort of tongue of land, very narrow in some places; but with Broadway running from the Battery to Central Park, some seven miles or more. These combined cities, with Williamsburg, and Hoboken, comprise a population of more than a million and a half, and are growing rapidly every day. The immense steam ferry boats plying constantly across the rivers to Brooklyn, Jersey City, &c., convey a number that would appear fabulous, into and out of New York, where not only passengers, but horses, carts, carriages, &c., are easily and safely transferred. A magnificent bridge is in the course of erection, over from Brooklyn to Fulton Ferry, which will be of immense advantage when finished. The horse cars are an unspeakable convenience, and universally patronised. Many of the streets are badly paved, and it seems every expedient has been tried to improve them, but in vain.

The eagerness exhibited by business men in New York surpassed anything I had ever before witnessed. I had seen this spirit of worldly impetuousness in London, Paris, Amsterdam, Vienna, and in the bazaars of the East; but New Yorkers, as a class, seemed to me to strain every nerve in the race for gold, though it is only fair to add that some of her merchant princes are among the most beneficent philanthropists the world contains.

On the first Lord's-day evening I preached for Dr. Hiscox, pastor of one of the Baptist churches, Brooklyn, where my nephew is the conductor of the choir. The following Lord's-day I preached in the Methodist church,

Brooklyn, and in the evening again for Dr. Hiscox. Numbers of my personal relatives and friends were able thus to meet with us, and I was introduced to several persons who had been members of our churches in London, and other parts of England.

In the week intervening between these two Sabbaths, I had a public reception at my nephew's house in Brooklyn, and met a number of persons I could not otherwise have seen. Among the rest my old friend, Mr. Smith, formerly of Stratford, near London, a trophy of our temperance cause, and widely known as the "Razor Strop Man," whose orations and wit, and good teetotal efforts had been most extensively useful in America. Mr. McDougal, the worthy proprietor of the *Witness* daily paper, a paper that always finds a corner for religious and temperance articles. One of the editors of the *New York Herald* was also present, who was cheered when I expressed my opinion that Dr. Livingstone was alive, and likely to be found by Mr. Stanley; and a number of other dear ministerial brethren and friends. I also just stepped into one of the sittings of the Wesleyan Conference, and heard some excellent speeches by coloured ministers, who were pleading for bishops of the same hue and race. I heard also a very telling sermon by one of their newly-elected bishops, who satisfactorily showed that he was apt to teach, and could proclaim the good Word with power. My visits were often paid to the office of the *Baptist Union*, a weekly paper, devoted to a free gospel for all sinners, and a free communion table for all believers. The conductors of that paper are doing a great and good work, and I pray that Dr. Ball and his coadjutor, Brother Whitney, may be spared to see the extensive spread of evangelical, spiritual, and catholic

christianity. New York is the American head-quarters for many noble Christian institutions—missions for home and abroad; Bible translation and circulation; peace and temperance organisations; societies for the relief of indigence and affliction; schools and district mission churches, are all well organised and liberally sustained.

Some of the greatest American pulpit orators are to be heard here—Henry Ward Beecher, probably the most eloquent preacher in Christendom, but, perhaps not half so orthodox as the veteran theologian, his revered father. So also there is Dr. Cuyler, very greatly and justly appreciated by a large and flourishing church. Dr. Hall, late of Dublin, a man of immense power, solid learning, and useful pulpit qualifications. Then there is the fervid and devoted Dr. Talmage, whose spacious soul seems to have absorbed all the metaphors and tropes and idealisms the world ever heard of. Dr. Storrs, who stands high, both as an orthodox theologian and eloquent preacher. So also there is the highly learned and ornate Dr. Chapin: the earnest and talented J. Hyatt Smith, the Free Communion Baptist preacher and advocate of the Christian family table being available to all the Lord's children. And time would fail were we to refer to all the renowned clergymen of the Methodist, Baptist, and other Denominations that crowd this city in numerous magnificent houses of worship or churches as they call them. The heat in summer is so excessive that many churches are entirely closed for several weeks, and their pastors sent into cooler districts, many to Europe, to rusticate and get ready for their autumnal work about the middle or end of September. New York has constantly teeming into it thousands upon thousands of European emigrants, so that even this department of Home Mission work is vast and inces-

sant. The New York churches suffer by many of their wealthy influential members residing out of the city, and living in New Jersey, on the Banks of the Hudson, and elsewhere—in short, in rural and suburban districts all round about. As there is no State Church, all Denominations have an equally fair field, and no special favours; as a rule, however, the Episcopalian and Unitarian churches have their membership among the wealthier and more educated classes. Presbyterians, Congregationalists, and Baptists, flourish greatly in New York, and the Wesleyan bodies probably take the lead among the masses of the people, though their order is considerably modified from the usages of English Methodists. There is plenty of work for Roman Catholic priests, from the constant tide of Irish emigration that is pouring its thousands into their midst. It may be remarked also that the voluntary support of the ministry does great credit to that principle in New York. It is presumed that H. W. Beecher receives a salary equal to that of some of our English Episcopal bishops, and popular devoted ministers are in no part of the world more highly honoured or better paid. Of course many of the hard-working pastors in spheres less opulent are not in pecuniary things better off than our English Nonconformist ministers.

The public press pay greater attention to ecclesiastical matters, and give more reports of sermons, notices of pulpit services, than is done with us.

No. III.—FROM NEW YORK *viâ* PROVIDENCE, ETC., TO MANCHESTER. The magnificent paddle-wheel steamers leave New York every evening, connecting with the rail at Fall River. The capacity of these steamers

are enormous. Upwards of a thousand persons may be most comfortably accommodated, and double that number would not involve much inconvenience. The sleeping cabins are most elegant, and the hotel provision of unequalled plenitude and variety. Bands of music, and not common-place sofas and settoons and libraries of books, and in summer an unfailing supply of good water and ice. We never had been surprised at these steamers' popularity. Parties, families, or private persons can all be suited with quietness or noise, privacy or publicity, as they may wish or all desire. Early in the morning passengers go on board the cars for Boston, and all eastern, or north-western cities. Our destiny was Providence, and we had time to go through the entire streets of Fall River, and then we started for our good city, which we reached about ten forenoon. At the depôt some of our excellent brethren, with carriage aid, came and drove to the first house we entered in Rhode Island, that of our much-esteemed brother Heath, the popular pastor of Roger Williams' church. During the day we were driven over most of the city, and were delighted with its salubrious surroundings, and most handsome cottages, suburban villas, &c. Then it was especially delightful to gaze on Brown's College or University, so justly celebrated in the annals of New England's higher educational institutions. This elegant city is distinguished also for its handsome, and, in many respects, costly churches. I was fairly fascinated with Providence, which I presume stands among the class A 1 of intellectual and moral cities which distinguish the eastern department of the United States. Here I had a most hearty and genial public reception. The friends arranged an evening soirée or reception festival, consisting mostly of representative persons, ministers of

many Christian denominations, those connected with temperance and other great social institutions; and best, but not least, his excellency Governor Padeford, who was most benignant and genial during the whole evening. They proposed and responded to various sentiments, and then I gave a good hour's talk on England and the States, Rhode Island, and religious liberty, temperance, the Christian churches, &c., so that all that kindness and hospitality could suggest had been done to honour the English minister, their guest, for the occasion. Our American friends spare neither time nor effort to make such evenings worthy of a loving and grateful remembrance.

Stranger than fiction, but literally true, that Roger Williams, Baptist, was persecuted by the very parties who had crossed the Atlantic to obtain their civil and religious rights, and then they drove this man out into the wild desert, in the depth of winter, because he followed more closely than themselves in the very baptismal footsteps of their one common, blessed Lord. So Roger Williams became the great pioneer in the cause of conscience and God's truth in this Rhode Island State, and nobly have they raised up sons and daughters in the faith of God, held fast the flag of liberty, raised by the hand of their immortal herald in the Wilderness, by that entirely consecrated servant of the Saviour. My beloved friend, long gone to his home, Rev. Dr. Noyes, was once pastor of Roger Williams' church. Their present pastor is a bright star, and is much beloved and honoured, and if God favours him with bodily vigour, will leave an immortal impression on this church and congregation, as well as in the town, and on the Free-Will Baptist denomination. Here we have a host of good men and true, and I ever intend to

keep in loving remembrance the names of brethren Whittemore, Mariner, Bradbury, Phillips, Perkins, Phelon, and others.

A yearly meeting was being held during the week I visited Providence, at Pawtuckett, a few miles distant, and where for two or three days, meetings of a most diversified, yet useful character, were held. I was anxious to see the mode of business adopted, and to hear our ministerial brethren in speeches, sermons, or exhortations, or prayer, as it might be. The chairman was prompt and vigorous, and yet kind and considerate. Sermons that were preached were really good and edifying: temperance, missionary, Sunday-school, and other speeches were free, earnest, and well delivered.

A communion service was adopted. A venerable Congregational D.D., a retired pastor of the town, took part at the table of the Lord, and it was, indeed, a holy feast of Christian, not sectarian, unity and love.

Since those good days in Pawtuckett, several changes have taken place among the pastors then present. Brother How has removed to Bate's College, to fill an onerous professorship, where, I trust, he will be honoured of God greatly in his high vocation.

On Saturday, June 8th, I left for Dover, N. H., *viâ* Boston, where I spent several hours, and met with dear friends on the way. At Dover I was welcomed heartily by my much esteemed friend Dr. Day, and his most kind and devoted wife. This home I greatly enjoyed from Saturday to the Tuesday, preaching for Brother Stewart forenoon, a short exhortation in the other church afternoon, and then delivering a lecture in the City Hall in the evening. Here I met with the younger son of my old beloved friend and brother, the late Mr. Wigg, of Leicester, who has since passed away. Dover has

been the head-quarters of our Free-Will Baptist printing and publishing concerns, but is now about being removed to Boston. I was much pleased in visiting its offices, where all indicated thrift, order, and progression. The *Morning Star* I have received weekly from their office here, for nearly thirty years.

The present editor has every element of editorial fitness, is highly educated, a close student, a keen observer of passing events, a sound theologian, a bright wit, and has a large stock of every-day good common sense. I know of no religious weekly paper better adapted to its important work than the *Morning Star*, or a more valuable conductor of such a journal than G. T. Day, a man greatly loved and honoured over the whole denomination. It is whispered that he has the best help-meet of any man on that side of the Atlantic. I go in for believing this, as a Yankee would say. But I must leave Dover, with all its excellencies, and my heart is knit to its ministers, people, and churches; and now for the capital of the State, Concord, where the Legislature was in Session, and where I met my most worthy friend, Rev. Silas Curtis and excellent wife, Brother Quinby, and others. Here I went to the House of Assembly. I heard some speeches—Dr. Day is one of its honoured members—and in the evening preached to a good congregation. Brother Curtis has been greatly blessed in his work, and revivals have been common to most of the churches in the town. Think of a great baptismal service in the open air, and Baptists, Methodists, and others, uniting in the primitive service of Christian immersion. It is manifest in the United States that infant baptism is waning fast, and believers' immersion is largely practised by most denominations.

New Hampshire is one of the States where Free

Baptist churches flourish, and where there are many large and respectable congregations. Manchester is a large thriving manufacturing town, full of life and energy. The population is about 25,000, the main street wide and handsome, the factories huge and imposing. The city is full of good places of worship. On my visit here in 1847, I delivered an address on Slavery, when the institution was in full feather, and my companion, Mr. Goadby, said, well, you have walked into the slavery folks, and no mistake. Now that unmitigated evil has been wiped out, and all the States are happily free. The Rev. Dr. Wallace, of this city, Congregationalist, I had been permitted to see and advise when he was in London, and I found a most hearty welcome in his hospitable and happy home. The scenery from Concord to Manchester is striking, and the whole country beautiful; the morning of my visit was most gloriously fine, and my valued friend, Silas Curtis, in good spirits, when we made the short journey by rail in little more than an hour, and, hastening to the Free Baptist church, found the brethren assembling from all the regions round about. To me it was pleasant to meet my old friend and countryman, Charles Hurlin, whom I had baptised, and who labours in a small church on the White Mountains. And also here I found another Englishman, Mr. Malvern, the brother of the excellent pastor at Bideford, and then to see old faces I had met at Sutton in 1847, among others, our venerable Brother Woodman, Fullonton, and several others. I anticipated a very happy gathering; but in every respect it greatly exceeded my expectations. The pastor, Brother N. G. Rowell, is full of life, and the business will go on with freshness and power.

No. IV.—MANCHESTER, N. H., SALISBURY, MASS. TO NORTH BERWICK, MAINE. The yearly meeting of Free Baptists for the State of New Hampshire is, of course, an imposing and most interesting gathering. In this State there are 127 churches, 137 ordained ministers, 17 licentiates, and 9,291 communicants. I was anxious to observe carefully the different services, that I might obtain a just estimate of the brethren and the efficiency or otherwise of their various public institutions. A great amount of devotional exercise was thrown into the meetings convened, and the brief, telling prayers, the lively singing, and the hearty emotional responses, and strong fervid supplications, struck me most favourably. I thought, would that we could import these earnest, telling prayer services into our English Churches. I had never before realised what I think would resemble Pentecostal seasons as I did at this yearly meeting. The advocacy of educational institutions, the plea for foreign and home missions, the zeal for thorough temperance and prohibitory laws with regard to the traffic, the deep concern for the prosperity of Sunday-schools, the anxiety for revivals, &c., all convinced me that the ministers and lay delegates were men of God, and were filled with the power of the Holy Spirit. I was most affectionately greeted and lovingly received. Had to speak on education, missions, had also to preach and lecture on temperance. I shall never forget the real enjoyment I experienced at these meetings.

From this yearly meeting I went to Salisbury, Mass., and preached for a Congregational minister I had long known in England, recently settled, from near London; and paid a visit to that true noble-hearted poet, J. G. Whittier, who resides at Amesbury. His lovely house is beautifully adorned by a most select but extensive

library, and he, with his intellectual face and fine head, does honour to manhood; his spirit genial, and manners most simple and courteous. He knew many of our English friends, with whom I also was intimate; and our conversation in relation to education, peace, social progress, &c., was delightfully refreshing. May God still inspire him with that high poetical power in the cause of human freedom for which he has been so long and world-wide celebrated. The next day I visited, in company with some friends, the tomb of the immortal Whitfield, at Newbury Port. Here are deposited the remains of that wondrous flying Angel of the Gospel, who had so often crossed the Atlantic, and whose mighty eloquence had aroused the masses on both sides the Atlantic. The skull I carefully examined; found it not above average size, indicating small causality, large comparison, benevolence, wonder, and veneration, and I felt a holy awe, while I remembered that, in that small cabinet, there once dwelt the active brain by which the vigorous and sanctified spirit, had held devotional communion with God, and loving and compassionate intercourse with men. Yes, the results of his high-toned and entirely consecrated life and labours will be felt and bless mankind to the end of the world. He died at Newbury Port, September 30th, 1770.

Sunday, June 16th, was a great day in Boston, as the whole population were anticipating the commencement of the grand musical jubilee next day. In the forenoon I preached for Rev. Mr. Gordon, in Clarendon Street Baptist Church, and heard him deliver a most beautiful discourse on the song in heaven, which was as the sound of many waters. In the evening I attended a great public peace meeting, where I met my dear old friend Elihu Burritt, and many other veterans in that Christian

work. The meeting was an immense one; but one of the speakers indulged in severe attacks on Monarchical institutions, &c., and insisted that all our European kingdoms must become republics, and also that absolute equality of the human race could only lay the solid basis of permanent peace. He very amusingly indulged in these reveries for nearly an hour. A little before ten the chairman asked me to address the meeting, when by banter, ridicule, and irony, I upset the equality hypothesis of the learned speaker, to the hearty satisfaction of the audience, and the delight of the leaders, on the platform, of the Peace Society. The speech so virulent against John Bull was evidently a cooked 4th of July address, got up for the glorification of the United States of America. I was most heartily thanked by the judge who had presided, by Mr. Burritt, and others, for so effectually demolishing the grand ideal palace of national and universal equality as the basis of a general peace. The papers next morning did me full justice on the sparring exhibition of the previous evening.

Monday, 17th June, was the commencement of the grand musical jubilee, which was to surpass all previous gatherings of that kind, and which certainly, to the very letter, did accomplish what was so nobly planned. The Coliseum, built for the occasion, had to accommodate, first of all, 20,000 musicians, and then find room for from 50,000 to 60,000 of an audience. It was beyond all doubt a first-class grand success. "The Star-Spangled Banner," and "Bethany," the music composed for the words, "Nearer my God to Thee," by the beloved and now sainted Lowell Mason, charmed me beyond description, and we have had both of them introduced into Church Street choir since my return.

The musical jubilee was a superb affair, and such only

as our progressive go-a-head American cousins would have attempted, and I have no doubt the monetary deficiency has been fully met by the princely merchants and wealthy aristocracy of Boston. I was astounded at the great changes and wonderful massive fine streets erected since my visit to Boston twenty-five years before, and equally did I feel deep regret for the fire which so soon after had levelled these magnificent buildings to the ground. No city in the States reminds one so much of our own country as Boston. Here are some fine old buildings taking us more than a century back, and, perhaps in the wide world, there is no city so ample in its literary, educational, and religious resources. When they obtain an absolute prohibitory liquor law, it will be unquestionably the model city of that great Republic. I may add that the genuine hospitality of the citizens is as justly celebrated as its intellectual and moral character.

From Boston, on Tuesday the 18th, I went to Lowell, and preached in the Free-Will Baptist Church in the evening. I had spent a most happy Sunday here in 1847, and was again the guest of the same kind family as when here before. Since then Lowell is vastly improved, and stands in the very first rank among the manufacturing cities of the New England States. Here are a plenitude of Christian churches and literary societies, and philanthrophy is active and powerful in its measures for meeting disasters and suffering. Intelligence, social and Christian influence, and a good amount of large-hearted generosity distinguish the busy, growing city of Lowell.

From Lowell I had arranged to attend the yearly meeting of Western Maine Free Baptist churches. This meeting was held in a sort of rural spot, away from

towns and villages, large and small, but in the vicinity of North Berwick. A goodly number of ministers and friends were assembled, the weather was gorgeous, but the thermometer was getting up to 100 deg. in the shade. The same spirit of zeal and fervid devotion was evident here as in Manchester. I heard a very excellent discourse, and several good addresses. I was most affectionately received, and preached to a good and interesting congregation. I felt it really good to be with the brethren, and my heart was warmly knit to them. In the evening I lectured in the Free-Will Baptist Meeting-house in North Berwick, to a respectable assembly. Here I became the guest of Mrs. M. Neale, the eldest daughter of my late beloved friend, Mr. Wigg, who with her husband had crossed the Atlantic, and where he became one of the earliest of our ministers in New York; but in the midst of his days he had been taken away. Afterward his widow became the wife of a most worthy citizen of New Berwick, by whom she had two children, who survive their father's death.

My old friend Mrs. Neale, whom I had known from a child, resides here on a property which belongs to her, where she lives in the loving hearts of her very dear and devoted children and friends. My rest here for a couple of days was a great treat, though the heat became rather difficult to bear. My worthy hostess took me in her conveyance on the Friday evening to lecture on temperance at Great Falls. The Free-Will Baptists have a very commodious and handsome church here, and though it was the hottest evening I ever experienced, we had a large and respectable audience. Their active and devoted pastor has been a great traveller, and was fully committed to the question of temperance, knowing its inseparable connection with

church prosperity and the welfare of the people generally.

An evening of very vivid lightning was sublimely grand as we returned to North Berwick.

No. V.—FROM NORTH BERWICK, MAINE, *viâ* LEWISTON, BATE'S COLLEGE, ETC., TO THE CITY OF PORTLAND. When I left the hospitable residence of my old friend Mrs. Neale, and had secured two days' rest, I proceeded to the city of Lewiston, one of the most flourishing manufacturing places of Maine. Here it is said the cotton and woollen factories turn out some twenty thousand miles of cloth annually. The population is of a thoroughly mixed character—English, Irish, Scotch, Americans, &c. In this populous city they have a license law for the sale of intoxicants so rigidly severe in making the rumseller responsible for the consequences of his traffic, that for the last sixteen years no one has applied for the said license, except during one year, so they are happily free from the terrible results that traffic invariably inflicts. Here are twelve places of worship, mostly large and handsome, representing the chief sects of the State. Here are schools for the whole population, and some of them of a very high educational repute. But my chief interest in Lewiston arose from Bate's College being located here, and where its president and most of its professors were my personal friends. Besides, I had arranged to be present at its commencement celebrations, which was a sort of grand gathering and holiday for its friends and supporters. I was the honoured guest of its noble and indefatigable president, Dr. Cheney, a man of immense intellectual and moral power, and who has made the establishment

of the college the great work of his life. It has been largely endowed by a wealthy manufacturer, a citizen of Boston—Mr. Bate, from whom its name is derived, besides being liberally supported by a number of devoted friends. Since I left an additional 100,000 dollars had been pledged either by Mr. Bate or some other generous Bostonian, on condition that an equal sum is raised by its other friends. The whole, I trust, has now been raised. The buildings of the college, its handsome chapel, library, &c., are among the most elegant structures of the city; and its professors are men of eminent talent, and thoroughly consecrated to the promotion of its best and highest interests. I doubt if any similar school of learning in the States is more efficiently conducted. On the Saturday evening there was a gathering of young ladies and students at the house of the president, and I was most favourably impressed with the beauty of the fair part of the assembly, and the handsome manly self-reliant bearing of the young gentlemen. While Maine supplies a large proportion of the students, yet they resort to Bate's College from nearly all the New England States, New York, &c. The Saturday evening conversazione was a cheerful hailing of the approaching college commencement. On Lord's-day morning, June 23rd, I occupied the pulpit of my esteemed friend Mr. Bowen, when his large and handsome meeting-house was crowded to its utmost capacity. In the afternoon President Cheney delivered an ingenious and telling discourse bearing directly on the young men and their connection with college privileges and duties, and in the evening Professor Doctor Fullonton delivered a telling and impressive sermon on "Wisdom's address to the children of men." Monday the 24th and up to the evening of Thursday were

devoted to various college exercises, declamations and discussions. Mr. A. G. Moultan gave the Latin salutary in a most talented and graceful manner—I doubt if it could have been done better by any Oxford or Cambridge man.

The B.A. was conferred on a number of graduates. A.M. on Mr. Tiles, Principal of the Maine Central Institute; LL.D. on Hon. J. D. Philbrick, Boston, and on Rev. Jabez Burns, D.D., London; and D.D. upon Rev. C. H. Malcolm, of Newport, R. I. The great commencement dinner was honoured with the presence of the chief magistrate of Maine, Governor Pelham, whose speech was worthy both of the occasion and the illustrious office he so nobly sustains. Other speeches were delivered by the President, Hon. W. P. Frye, Rev. Dr. Graham, President of Hillside College, Dr. Burns, and others. The dinner was a feast of good and various material things, but without the presence of any alcoholic drinks. Indeed the last feature distinguishes all such gatherings in most parts of America, but more especially in the New England States. A number of the graduates most kindly presented me with their carte-de-visites, which never fail to remind me of the great satisfaction which their various exercises afforded. I may add to this very condensed account the delivery of a telling oration by Rev. Dr. E. Everett Hale, of Boston, in which Milton was described as the first poet, the first statesman, and the first scholar of his time. Of all the highly-favoured occasions I had ever enjoyed, I reckon these five days in Lewiston were the most distinguished and happy. But I remembered that now, nearly in the extreme east of Maine, I had before me some 3,900 miles of travel to the shores of the Pacific, and so with extreme reluctance I had to leave Lewis-

ton, with its sunny memories and happy associations. Those dear and honoured labourers in the momentous work of Christian education I shall most probably never again see in the flesh, but our now cheap ocean postage will enable us every now and again to convey loving salutations across the wide Atlantic waters. I have had the great pleasure of placing in their library two of the oldest books they possess, one dating back to 1515, really rare and ancient works being greatly valued by our American Collegiate Institutions. After leaving Lewiston I had to fulfil two engagements at Biddeford, where the pastor, Mr. Malvern, an Englishman, is labouring in the Free Baptist Church with great acceptance. The first evening I preached to his congregation, and on the second gave a lecture on Temperance. I had the pleasure also of a drive to the sea-coast, where there are handsome hotels and boarding-houses, frequented by great numbers during the season. There is no question that our American brethren are a little reserved towards English pastors settling among them, till by their Christian worth and efficiency they have won their confidence, and it is not every one of our ministers who can adapt himself to the speciality of American Church usages. Mr. Malvern, however, is quite at home, highly-esteemed, and very useful, and has taken a good stand with the brethren. He has since removed to Chicago.

On Saturday morning, June 29th, I took train from Biddeford for Portland, where I had engaged to preach and lecture the following day. Here I was met by that wide-world philanthropist and moral reformer, the Hon. Neal Dow, whose guest I had the happiness to be during my stay in this beautiful seaport city; and here my Eastern States labours were to terminate. The weather was gorgeous—rather hotter than England,

say about 96 to 100 in the shade—but I experienced little inconvenience, and was able to work with as small an expenditure of physical effort as in my own land. My worthy host conveyed me through the most charming suburbs of the city to have a view of the Atlantic ocean and the magnificent entrance into the harbour of Portland, and in the afternoon and evening I had ample opportunity of seeing every part of this extremely fine city. The cleanliness and order of the main streets, the respectability of those I met, the entire absence of beggars and inebriates, the handsome public buildings and hotels, the various edifices for public worship, impressed me most favourably, and gave striking evidence of the thorough efficiency of the prohibitory liquor law, and it was no small joy to see a fine seaport city deriving such unmistakeable benefits from so just and wise a State regulation.

On Lord's-day I preached in the forenoon to a most gratifying congregation, in the Free Baptist Church, which is enjoying considerable progress from the ministerial and pastoral labours of Mr. Smith, beloved alike by his own congregation and the other Christian denominations generally. My esteemed brother, Dr. Graham, was pastor of this church for several years. I was delighted with the hearty congregational singing, and still more with the efficiently-conducted Sabbath-school, which held its session immediately after the forenoon service. In the evening I lectured on Temperance, in the large City Hall, General Neal Dow presiding. I felt more drawn towards the friends in Portland than most places I had visited, and that I would willingly have spent a few days more with them. I cannot forget the pleasure this visit to Portland gave me, but early on the Monday morning I had to start by rail for Boston,

and then westwards for thousands of miles towards the setting sun. Among the five places I might choose for a residence, if I left Old England for New, Portland would most assuredly not rank last.

No. VI.—From Boston to Chicago *viâ* Albany and Cleveland. On turning my face towards the West I was now entering on an entirely new region, with the exception of Albany and Cleveland, through which I had merely passed on my visit in 1847. On this occasion, I had a great desire to see Cleveland on account of my esteemed brother, elder Moulton, being located there in home missionary work. He and his wife I had met at Sutton in Vermont, and we had become especially intimate through a darling little child that had been taken to the better land since my visit. On the way to Cleveland, I was met at the Albany railway depôt by three persons who had been formerly members of my church, and who were now connected with one of the Baptist churches in this city. I had intended spending an evening with them on my return, but through the failure of the trains to connect at Binghampton I was greatly disappointed in not seeing them again. At Cleveland, in the early morning, brother Moulton was waiting with conveyance to conduct me to his hospitable Christian home, where I spent the day with him and his family, and a Christian brother minister from one of the churches in that region. Since then this dear esteemed brother was killed by falling over a railway parapet. The weather now was extremely hot and almost unendurable, and how to move about became a problem of difficult solution. In the course of the day, in one of the chief streets of Cleveland, I met a dear old

English friend, Mr. Lockwood, who was in Cleveland on business. The meeting was mutually agreeable, and the surprise equally great on both sides. In the evening we were joined by Dr. Graham, and we had a meeting in the Mission Station Chapel, but on account of the heat and imperfect notice few persons were present. Cleveland is a large flourishing city at the head of Lake Erie, with a population of 100,000, and connected with various parts of the States and Canada by rail and lake communication. Next morning, joined by Dr. Graham, I took rail for Chicago, and about two o'clock came to Hillsdale station, and had a full view of the town and handsome college buildings, of which he is president. Here I saw, and had five minutes friendly chat with brother Dunn, and then I left the president at his home and proceeded on to Chicago. The college at Hillsdale is one of the most flourishing institutions of the West, and is nobly sustained by an earnest roll of professors, men ardent in the Saviour's work, devoted to the interests of general education. Dr. Graham has proved himself to be the right man in the right place, and has given an impetus to this noble institution, so as to secure for it the confidence of not only our churches but of the friends of Christian learning generally. I deeply regretted that I could not be present at its first session in September, when I was too far away to have the privilege. At about ten that night I reached the city of Chicago. Through some mistake the friends were not apprised of the train I came by, and so I had to go to one of the hotels of this celebrated city. The proprietor had once been connected with one of our Free Churches in the Eastern States. On the Saturday I most happily found out the friends who had been most anxiously looking for my arrival.

The church edifice of the Free Baptists is most eligibly situated, and is a gem in itself. A number of respectable families are associated with it, some of whom I had known in Boston in 1847. The minister supplying was a devoted brother from Vermont, was in delicate health, and has since returned to his eastern home. Chicago in 1870 had about 300,000 population, and was rapidly rising to take the first place among American cities. The friends kindly conveyed me through all the burnt districts of this city that had been so reduced to ashes by the conflagration of the previous October. Whole lengths of miles in extent, squares, streets, blocks of warehouses and shops, public buildings, hotels, churches, had all been involved in one utter ruin. The blazing fire at one time swept alike buildings and pavement in one continual flame of seven miles. I am not aware of any such terrible conflagration in the history of the world, and yet its resurrection, if possible, is still more marvellous. The energy exerted, and the untold wealth brought for its reconstruction are almost incredible. Some 60,000 workmen were employed in raising its buildings. Magnificent structures had already been completed, whole streets finished, public city offices, hotels appearing on their former sites, but with increased magnificence. The whole city seemed to be animated with the most unbounded ardour in re-erecting their places of worship, warehouses and homes.

On one of the street car lines, leading out towards the university, I was surprised by the sudden stoppage to which we were brought, when I discovered that a house in the course of removal was across our track, and when it had crossed over we pursued our way. This was a new thing to me to be stopped by a moving building of some six or eight rooms!

On the Lord's-day, July 1st, I occupied the Free Baptist pulpit forenoon and evening, and had large and respectable congregations, among whom were many persons from different parts of England. On the Monday evening I had a public reception, when Dr. Graham was present, and a most pleasant season was spent. The newspapers of Chicago vie with each other in publishing Sunday doings in their Monday editions, and giving reports of sermons delivered. I was reported in some four papers. In one I was represented as saying what I never did say; and in another what I did say I could not recognise again, and in a third a fair outline of my sermon was given; but in the fourth I was described as preaching at the re-opening of Dr. Bartlett's Congregational church, and assisting in the baptism of a number of babies! Now as I had no knowledge of this church, and had never been within miles of it, how this extraornary blunder occurred I could never divine, but it is not likely I shall forget Chicago newspaper reporting. During my visit I was introduced to the mayor and several of the corporation, and the gentleman at the head of the free library, which was being extensively supplied from England, and I had frequent opportunities of witnessing how highly our British sympathy and aid was appreciated. My visit to Chicago was one of unmixed pleasure, and I left it with the purpose of spending another Lord's-day in it on my return from the far West. In leaving Chicago I proposed to visit some dear relatives in Wisconsin, whom I had not seen for more than forty years. Their residence was at Ogdensburg, Waupacca county. I found my route was by Chicago and North-Western rail, and then by a new line to within eight miles of their residence. Ogdensburg is a very rural village, chiefly of small farmers. My sister's

husband is post-master, keeps a tavern without intoxicants, and has a farm. His family are scattered—one son within four miles, one in Iowa, and two at home. On the Saturday night I lectured on temperance in the Wesleyan chapel, and preached in the same building on the Lord's-day. I never spent a Sunday in a more sequestered spot or among more homely people, but while the contrast between this scene and London was the greatest that could be possibly contemplated, to me it was pleasant, and I hope, to the people profitable. After four days' visit, I bade adieu to relatives and friends here, and directed my course through those districts that had suffered almost equally with Chicago in the previous autumn, and now my purpose was to go by Green Bay and on to Marquette, on that grandest of fresh water inland seas, Lake Superior. A railroad of some hundred miles in this journey was through the dreariest swampy regions I had ever seen, until we came into the mining districts, and then at length to Marquette, a most beautifully situated thriving town, with many handsome residences, excellent hotels, and well-filled stores. My hotel keeper was from Bristol, and the house was one of more than average comfort. In this town a Brighton man has a most extensive museum of all sorts of curiosities, specimens of different kinds of ores, and Indian manufactured toys, &c. Mr. Mead is an intelligent, fair-dealing merchant, and I had the greatest satisfaction in the purchases I made. Here I had to wait till Thursday morning for steamer to go up the lake some 400 miles. The weather was fine and cool, the lake grand, and the voyage on the whole, bating the smell of cattle on board, pleasant. We reached Duluth, at the head of the lake, on Saturday afternoon. Duluth is only four years old, contains two large hotels, seven

places of worship, many handsome shops, legions of speculators and gamblers, countless drinking shops, and a leaven of good Christian people just sufficient to keep the place from utter profligacy and ruin. The drinking aspect of the place exceeded anything I had seen on the other side of the Atlantic.

I preached for the Baptists on the Lord's-day morning, left by train in the evening for the direct West, and *en route* for the Great Union and central Pacific Railway for Salt Lake and California. The railroad from Duluth was through a most romantic region, where it must have been of very difficult construction, but we reached the depôt at St. Paul next morning at about seven o'clock, and I was just in time to catch a connecting train for Marshall on the Chicago and North-Western line. During this whole day we were crossing the rolling prairies of Iowa and Minnesota, and then at ten that night I connected with the express for Council Bluffs, Omaha, &c. Now for the first time I saw the majestic river Missouri, and we crossed over on the grand bridge, not quite completed, at snail's pace, until we got into the depôt at Omaha. Here began our route by Union and Central Pacific rail, by which we were to travel right on to the Pacific, the most interesting railroad in the world.

No. VII.—MARSHALL, COUNCIL BLUFFS, OMAHA, TO SALT LAKE CITY. Marshall is a thriving town on the Chicago and North Western rail route. It has a population of some 4,000, and has some good shops, churches, and hotels, and is one mile from Towa river. Here I met an Englishman, whose son is the chief hotel keeper. Like all comparatively new places, a heavy shower had

made the streets almost impassable. I had a few hours' rest here till the express came up for Council Bluffs, in which I took my place, and reached it about 11 a.m. Here we had to change into carriages that cross the grand Missouri river, with its magnificent bridge, not absolutely completed. On the opposite side is Omaha, which is 414 miles from Chicago, and has rapidly increased in population from 1,883 in 1860 to about 20,000, and is destined to become one of the great centres of travel towards the far West. In Omaha, there are seventeen church edifices, several first-class hotels, and a magnificent high school, which cost £50,000. Omaha is most beautifully situated, and its post office, railway depôt, and admirable accommodation make it a suitable place for a few days' rest and recreation. Several daily and weekly newspapers are published here. A stay of a few hours was all we could give to it, and then we took the cars for the direct unbroken line that terminates at the Pacific. Well, in our course, we touched at numerous stations on the Union and Pacific railroad; but we need only mention a few—Freemont, 49 miles on our route; Brady Island, 268 miles; a military station, North Platte River, 291 miles; Sydney, 414 miles; then we passed through Prairie-Dog City, a region of several miles occupied by that curious creature the Prairie dog, that burrows in the earth and is said to have its regularly excavated streets and its social centres. This animal is of a sandy brown colour, about the size of a squirrel, living on roots, grass, &c. The Mexicans consider them good food. We saw numbers of them, who came out of their holes and sat and barked at our train as it passed by. Then we came to Cheyenne City, with its population of some 2,000. This is the county seat of Laramie County, and the northern term-

inus of the Denver Pacific railroad. Here are several hotels, churches, and other public buildings, and daily and weekly papers are published. In going to get refreshment at a restaurant near the depôt, I found the proprietor and family hailed from Watford, having been a baker in the Old Country. Cheyenne will doubtless become a place of considerable interest, and is rapidly increasing in mining and mercantile importance. The scenery round about is most imposing, and, in the distance, grand in the extreme.

On this route, by express travelling day and night, the sleeping cars are a necessity; I cannot say a luxury, for I never enjoyed one good night's rest either going or returning in them. The noise, the extreme heat, the dust, the inconvenience of morning ablution performances in comfort, always made these cars, to me, only just bearable. The expense, too, is often at the rate of from ten to 12s. per night, besides fees for the coloured attendants.

American ladies, married and single, alone or in company, notwithstanding all their national delicate fastidiousness, use these sleeping berths without any sense of the ludicrousness they present. On my first night I had a lower sleeping berth, and above me was a handsome matron and her little boy, and the dangling lower limbs of this fair traveller was the first thing the morning light revealed, as she was preparing for a descent to the floor of the car. On another occasion an elderly lady, occupying the berth below mine, kept up a coughing and moaning exercise, that rendered sleep utterly out of the question. But I felt there was no help but the sleeping car, or a double number of days for the journey. I was highly favoured with excellent company on this part of the tour, having with us Rev.

Dr. Hall, formerly of Dublin, and now of New York, and his family; also a worthy son of the late Rev. Professor Hitchcock, and other distinguished and amiable celebrities. But books, especially those relating to the regions traversed, and their history, are the great relief of this week's rail journey. A great part of the way I stood or sat outside the end of the car, to see the country on every side, a thing rigidly prohibited, but universally allowed. Our ascent towards the higher part of the Rocky Mountains was very gradual, and equally slow, say, averaging sixteen or eighteen miles an hour, till we attain the Summit Station at an altitude of 8,242 feet above the sea level. This Sherman Rail and Telegraph Station is considered the highest in the world. After this ascent to the summit of the line on the Rocky Mountains, we descended in some instances with considerable velocity, and had on every hand very grand scenery. The two drawbacks were a long dreary ride through the Alkali region, where nothing but stump sage bushes could be seen, neither tree nor grass, but one dry withered district of desolation. The other was the snow sheds absolutely essential in winter time, but which for a great many miles shuts out entirely the view of the lofty mountain ranges, near which we are passing. We saw immense herds of cattle, large troops of horses, and great numbers of mounted Indians with their gaudy dresses and picturesque appearance. At Weber Canyon we approach the Thousand Mile Tree from Omaha, which stands as one of nature's milestones indicating our western whereabouts. Near this is "The Devil's Slide," a series of rocks, high narrow slabs from 50 to 200 feet high, and on every hand we have grand mountains, some as if dove-tailed together, with fearful chasms, high promontories, through and among which

the engineer has skilfully forced his way for the iron horse of modern times. Onward we come to Devil's gate, and then we pass through a valley with Mormon settlements till we reach Ogden, 1,032 miles from Omaha. Ogden is the junction of the Union and the Central Pacific railway, and though apparently in a plain, stands 4,031 feet above the sea level. Here there is great bustle, and in some cases change of freight, passengers, cars, &c. The city of Ogden is three-fourths of a mile from the station, and has a population of some 4,000 inhabitants, is a sort of semi-headquarters of Mormonism; shops, hotels, post-office, Mormon tabernacle, &c., distinguish this place. Here is a published weekly paper. From Ogden there is a branch railroad of 37 miles to Salt Lake City; by this we reached this world-wide celebrated place, Friday evening, July 26th, and took up our quarters at Salt Lake House, our friends the Halls, choosing the Townsend House as their temporary abode. And now we have reached the capital of Mormonism where for two or three days we must diligently make ourselves acquainted with the moral condition and extraordinary celebrities of this marvellous city. Several families, once our neighbours in London, now reside here, and we must find them out and give them a call.

No. VIII.—SALT LAKE CITY—MORMONISM, ETC. The marvellous seclusion of this celebrated place, and which it required months of toil to reach, is now near that great highway of western travel, the Central and Union Pacific Rail, extending direct from Chicago to San Francisco. Here they have built one of the largest tabernacles in the world for the worship of the hosts of Latter Day Saints. It is computed that it will accommodate from

ten to 13,000 persons. The choir comprise five hundred persons, and they have one of the finest organs ever built in the United States. The building is not handsome either internally or in its exterior, but it answers the purpose for which it was erected, and is well adapted for speakers and hearers. The "Temple" is in the course of erection, but its elevation is only yet a few feet above the ground, and it is doubtful now that Salt Lake City is overflowing with outsiders of the Mormon faith, if it ever will be completed. The residence of the President, Brigham Young, is handsome, commodious, and in its inner arrangements secluded. The President is upwards of seventy years old, and yet looks handsome and vigorous as most men of fifty-five. Having visited the Historian Office to get the address of persons from England I wanted to see, I was most politely received and kindly assisted in my inquiries by Mr. Campbell, and equally by Mr. G. A. Smith, a cousin of the founder of their faith. Order and arrangement appear in this remarkably well-conducted office, and statistics of every sort relating to Mormonism and its institutions are here to be found. Mr. Smith offered me copies of their reports on schools, &c.; he also said he would be glad to introduce me to the President. Here I met with one of their bishops, formerly a resident of my native town, Oldham; and, with two or three others, we had a long and pleasant interview, the President exhibiting the greatest sauvity and readily answering such enquiries as I made. Of course I did not enter on the polemics of their system as I had not visited Salt Lake City with the intention of attempting to overthrow the form of religion of which he was the highest representative. I had an introduction also to Mrs. Eliza Snow, one of the President's nominal wives, a lady of great learning,

high poetical talent, and universally esteemed by her own people. She in early life had been the friend of my dear brother, Rev. J. B. Walker, author of *The Philosophy of the Plan of Salvation*, who had kindly offered me a note of introduction to her. Since then Mrs. Snow, her brother Apostle Snow, G. A. Smith and others, have called upon me in London, on their way to and from Palestine, and have been under the efficient care in their Eastern tour of our friend Mr. Cook and his assistants. On the Saturday I visited the office of the anti-Mormon daily and weekly paper, *The Tribune*, and found there a most intelligent staff of men resolved on freeing Salt Lake City from absolute Mormon rule, and events have so thickened in the course of a year that the President is likely to place in other hands the heavy cares and responsibility he has personally wielded so long. I met and conversed with several old neighbours from the West and North-West of London. Some of these had renounced the Mormon discipleship, and had severe things to say concerning the system. One young man from London had tried a couple of wives, but expressed that being consigned to the lower regions would be a paradise compared to the horrors of polygamy. I saw another old man from St. Helen's, in Lancashire, who said he had been relieved of a large sum of money by speculators belonging to the faith.

In Salt Lake City there are seven Christian denominations, holding public services, for churches, schools, &c. On the Lord's-day forenoon, I preached for the Episcopal Methodists, and in the evening for the Baptists. In the Mormon papers the services of these different denominations are regularly published, so far exhibiting both candour and courtesy.

In the afternoon I went to their great service in the

Tabernacle. Some thousands of persons were convened, and Montgomery's Hymn on Prayer was well sung, portions of Scripture read, and then two short sermons delivered, one by a missionary just returned from Europe, and the other by apostle Woodward. Not more than six sentences of pure Mormonism could be discovered in these discourses, and they might have been taken for hearty, zealous, revival preachers of the Gospel. The Lord's Supper was observed by the members of the church, and celebrated with bread and water. My friend, Rev. Dr. Hall, and his family, sat near me on this occasion, and we seemed pretty much of the same mind with regard to the services. A Leicester friend, once a Baptist in that town, hailed me on my way to the hotel, and expressed his delight to see me in their Zion. I told him I had visited the veritable Eastern Zion a few years before. The social and moral condition in all things, polygamy excepted, has deteriorated by the rush of miners from every part of the world. The profanity and drunkenness of this class was most observable in the streets, and it is said gambling and profligacy have rapidly increased among this portion of the population.

The situation of the City is very fine: the large lake, the grand mountains, and fertile valley, are worthy of all that is said of them. The mines of silver, iron, &c., are probably among the richest of the world. The Christian denominations in Salt Lake City, represented by the seven churches, are all earnestly pursuing their educational and evangelistic work, and have able ministers in connection with their various congregations. The new reformed Mormon society, renouncing polygamy and other peculiarities, will, doubtless, be receiving constantly persons who are heartily sick of the plurality

of wives' system, and who will probably go back to the order of things as in the early days of the society. But it is impossible that the Book of Mormon can hold its place side by side with the Holy Scriptures, and the pure, uncorrupted Word of God must have not only the ascendancy, but the absolute supremacy in the minds of earnest, religious persons. Before I left Utah, I attended a large annual gathering of the Saints at Logan, some hundred miles or more from Salt Lake City. I never in my life saw so extraordinary a company collected for religious service. There were hundreds of conveyances, and thousands of persons. A large tent covered with boughs of trees, a number of the heads of the society, President Young, and G. A. Smith, and others. The addresses were more social than religious, and more in relationship to tithes and ecclesiastical order and zeal than personal piety. I met here several persons and families from Lancashire, and a missionary just returned from London, with a very handsome young wife. This person asked me to take some whisky, the only instance of this kind in all my tour.

No. IX.—SALT LAKE TO FRANCISCO. In leaving Salt Lake we again returned to Ogden, the depôt of the Great Central Pacific railroad, and now for hundreds of miles we pass through the midst of scenery grand and sublime. Twenty-four miles from Ogden is Corinne, in connection with the Salt Lake, and on which steamers ply to Black Rock. Promontory Point is the spot where the companies building the line met on the 10th of May, 1869. And now the line leaves the borders of the Salt Lake, in which it is said no living thing can exist. We

pass on through the desert, whose whole surface for sixty square miles is of the dry Alkali weed, and where only lizards and jackass rabbits can be found.

Humbolt Wells, about twenty-nine in number, are supposed to be extinct volcanoes, and of such depth that no bottom has been found. Elko Nevada has a population of several thousands, upwards of 150 stores and banks, schools, &c., and a first-class hotel.

Carlin is a point on the line where the tourist turns off for Idaho, which is 200 miles to the west. The banks of the Humbolt river afford good grazing for cattle. A terrible attack of the Indians was made on the rail constructors near this spot.

Truckee, California, contains some 6,000 population, a number of saw mills, and from hence there are stages to the Donner Lake, a favourite summer resort. From this to summit station and westwards is one grand series of panoramic scenes utterly defying description.

Cape Horn and Colfax are situated in the midst of quartz mines, and the latter is some 2,450 feet above the sea level, and now there is the rapid descent into the Sacramento Valley.

Sacramento City is 743 miles from Ogden, and the principal railway centre of the State. Its population is about 20,000. Its state-house, churches, schools and hotels are all worthy of this city. Here the Sacramento River is joined by the American River, which forms a broad but shallow stream. This City has undergone sad changes and catastrophes by invasions, floods and fires, but by the energy of its citizens the chief streets have been raised above the supposed level of inundating streams.

From Sacramento we go onward to Brighton and to Stockton. Here is a railroad to Oakland on the West,

and San Jose on the South West, and steamers daily to St. Francisco. Population about twelve or 13,000. Lathrop is the station where tourists diverge by rail to Merced City towards the Yosemite Valley, &c. And now, as we approach from Sacramento to Oakland the heat was oppressive almost beyond durance, but towards the end of our journey the evening breezes became so chilling that an overcoat would have done one real service. On leaving the rail for the steamer for St. Francisco, I was met by my kind friend, Mr. George Butler, whom I had known from a child, and in whose parental home, in Nottingham, I had often received the warmest Christian hospitality. On landing he secured me a sort of elegant coach, which conveyed us to his dwelling, where for a week I was his most kindly treated guest. The extreme evening change of air gave me a severe cold, the only inconvenience I suffered in my long tour; and now a volume is necessary to do justice to St. Francisco and its marvels and surroundings. This flourishing Metropolis of the Pacific Coast and Sea Port, dates back only to 1835, when it was known as Yerba Buena. In 1847 its name was changed to St. Francisco, the year before gold was discovered in California. In that year the population had reached 1,000. In 1850 it had grown so rapidly that it numbered 25,000. In 1860 it had increased to near 57,000. In 1870 it had about 150,000, including some 20,000 Chinese, a floating Negro and other population of eight or 10,000. The chief part of the City is built on very steep slopes, steeper than I had ever seen before. Some of the main streets at the foot of these slopes are wide and handsome, with elegant buildings, hotels, public offices, &c. It is said that the manufacturing capital of some 800 firms is at least seventeen millions of dollars. In 1870 it exported fif-

teen million pounds weight of wool. Its banks, insurrance and bullion offices are some of the finest in the States. Its hotels of extraordinary capacity of accommodation. Its seventy churches, many of them noble structures. Its museums and libraries, worthy of its far extended fame. Its restaurants and fruit shops, large and abounding. Its street cars, universal in the city and suburbs. Its clubs, of considerable variety and renown. Its newspapers, numerous and large, and conducted with great ability. Its places of amusement abundant. Its public halls various and commodious, and withal some seven public cemeteries for its dead. Its government offices large and handsome, and hospitals and other benevolent institutions varied and numerous. By land and sea, and bay, drives and rides, and sailings, are of every conceivable kind and interest. Mr. Butler drove me early one morning to the Cliff House, on the Southern side of the Golden Gate, where for the first time I saw the shore and waters of the Pacific. The wide road to this celebrated spot is used very extensively, not only for recreative drives but for horsemanship displays, fast trotting, &c.

Seal Rock, close to the hotel, is a favourite and delicious lounge, and just opposite to the Farralone Island of rock, belonging to the Egg Company. But Seal Rock, close by the hotel, is the residence of these curious creatures who are seen performing their gambols and uttering their curious barks and shrieks, and affording incessant amusement to the visitors. The peculiarity of the climate is, that in the summer the days are often hot, not extremely, from morning to about two o'clock, and then come the breezes over the city, cold and chilling, so that in the evening stoves are often necessary, and blankets during the night.

With care and due regard to daily changes of clothes the city may be considered healthy, and here is constantly seen the rosy hale countenances, so different to the thin bilious faces of the Eastern States. St. Francisco ought to be the paradise of barbers and shoe blacks—a shilling being the lowest price of the former, and some 5d. to 7½d. of the latter. Oysters and fruit seemed the only really cheap things in this marvellous city. The City, too, is somewhat exposed to shocks of earthquake, and in its free life, and drinking and gambling habits takes an inglorious precedence. Fights, brawls, street assaults and murderous frays are of every day occurrence. Its moral and religious aspects are full of cheering hope, for there is both Divine light and life, and no small quantity of the true gracious salt, and much noble temperance effort among the more select portion of its population.

No. X.—St. Francisco—the Chinese, etc. Yerba Buena, the original name of this famous city, has had a history of the most romantic character. In 1844 it contained about a dozen houses, and the whole site was one mass of unsightly sand mounds. In 1846 the Hudson Bay Company disposed of their property here, and left the place. And now the tide of population began to flow, and in some five months seventy-eight buildings were reared. In April, 1848, began the great rush to the diggings, and now the population rapidly increased. Then appeared the *Californian Star*, a weekly newspaper, and this was followed by *The California*, and so the press and the city progressed together.

Some of the early lots of the city were sold for twelve dollars, now worth as many thousands. The American

flag was hoisted in 1846. The city underwent the most rapid and extraordinary changes, where every form of rowdyism prevailed, until a firm and efficient government was established. A city council was chosen in August, 1847. In August, 1849, the first Protestant church was dedicated by the Baptists, then followed the Episcopalians, Presbyterians, Methodists, and Congregationalists; afterwards the Romanists. In December most of the city was destroyed by fire. Now commenced the erection of better streets and fine buildings, and after every conceivable change, and through the most terrible ordeals, the city grew and progressed, both in material, intellectual and religious worth, until it stands one of the most remarkably developed places in the world. The religious provision for the spiritual welfare of the city includes three large and influential Episcopal churches, three Presbyterian, six Methodist, several Baptist and Congregationalists, three Jewish synagogues, several Unitarian, Swedenborgian, German, Lutheran, and other places of worship. A large building belongs to the Young Men's Christian Association, and the city abounds with all kinds of institutions for the moral, mental, and physical well-being of its population.

California is becoming the great highway between the eastern and western parts of the world, and affording a direct route from Great Britain *viâ* New York, and thence by rail to St. Francisco, and by steamer across the Pacific to China, Japan, Polynesia, New Zealand, Australia, and no one can even imagine the future of this wonderful city. It would appear that God is designing to make this city the great educational missionary college for the evangelisation of the populous empires of the East. Here are resident thousands of Chinese, docile, frugal, well-conducted, and useful, doing

all sorts of work, domestic, agricultural, and mechanical. Most Christian churches have set up missionary institutions to educate and bring to the knowledge of Christ this large class of foreign population. Many Chinese have received the Gospel, and give satisfactory evidence of the genuineness of their Christian profession. Many are preparing for mission work in their own country, and it is probable that in a few years some hundreds of converted Chinese will be sowing the Word of Life to the millions of their native land. Their facility of learning is next to miraculous. Many of the China youths can learn and distinctly remember the English alphabet after one lesson. And it is no uncommon thing for these students to read clearly the first chapter of John after six lessons. So they will become readers of our Holy Scriptures, and then teachers of the Gospel in their own tongue to their benighted countrymen. So educated in art, science, mechanical skill, medicine, &c., and imbued with the saving truths of the Gospel, they will shine as Christian luminaries around the dark moral regions of China.

Surely, thus considered, St. Francisco will be one of the most important centres of spiritual light in the world. There is much talent and Christian power in the churches of this city. Several of the ministers have been highly distinguished for their learning, eloquence, and devotedness to evangelical work.

Rev. Mr. Sawtelle stands alone as a large-hearted catholic Baptist. A man of considerable culture, varied talent, excellent preacher, and noble-minded Christian, he ventures to choose the free and open communion path, honoured by such names as John Bunyan, Robert Robinson and Robert Hall of the past, and of most of our distinguished English Baptist ministers of the present, in-

cluding the popular Maclaren, of Manchester, and C. H. Spurgeon, of London. He is esteemed and beloved by all sections of the Christian church in this city, but is tabooed by his own brethren, because in his Christian work he chooses to know no man after the flesh, and to call no man master but Christ. We say not a word about the right or wrong of his church principles, but we do say that he has a perfect right to think and decide for himself, and without being subject to any ordeal of ecclesiastical authority whatever. Those holding strict communion views and carrying them out to the full, may surely concede the same privilege to their Free Communion brethren. In all our tour we never met with any brother exhibiting more of the Master's spirit than Brother Sawtelle. Our motto is everywhere, "Grace be with all who love the Lord Jesus Christ in sincerity."

St. Francisco has a great work to do, and we rejoice to say there seems a general desire earnestly and faithfully to do it. Instead of Europeans spending years of mental toil in acquiring a knowledge of the Chinese tongue and usages, here will be educated and trained men and women, fully versed in western art and customs, and withal imbued with the knowledge and grace of the Lord Jesus. To us these Chinamen were deeply interesting, and we cherish the most enlarged hopes as to the future which is before them. Among them are unquestionably many low and debased, but these will favourably compare with the desperadoes collected here from all the states of the Union, and every country of Europe.

There is enough of the genuine salt of Divine grace to save the city from absolute corruption, and to lead these wanderers from afar to the fold of the Saviour. The moral responsibility of the St. Francisco churches is im-

mense, but the provisions of infinite mercy are fully adequate to the momentous work which providence has set before them.

No. XI.—Visit to the Far-Famed Yosemite Valley. Having heard of this wonderful valley from several friends who had visited it, I had set my mind on not leaving California before I had seen it for myself. And, therefore, on Wednesday, August 7th, I left San Francisco by afternoon train for Lathrop Station, and thence by another line to Merced, where I stayed all night, and next morning by stage to Coutterville, through a most romantic region, and then on the following day by stage again to the summit of the mountain, overhanging this romantic valley. Here we stayed all night, very much against our will, having expected to reach the end of our journey that night. Next morning we descended the very precipitous zig-zag course, and reached our desired hotel (Mr. Hutchins) in safety. Mr. Hutchins we found just the man represented by Dr. F. R. Lees, and we got a nice clean bedroom, and began to prepare for the survey of the grandeur around us. We give an account of the various scenes in the words of an article we supplied to be annexed to Mr. Thomas Cook's account of his voyage round the world (published at their office, Fleet Street, 1s. 6d.), a work worthy of a perusal by all who take an interest in the tourist development of our times.

This unrivalled region for the last few years has been attracting visitors from every part of the world, and, at present, stands out in its natural grandeur above every spot that has arrested the attention of travellers. For a considerable time it was so remote from the

world's highways, and so difficult to reach it, that but few persons found their way into it; but now through the completion of the Union and Central Pacific railway, and the establishment of coach stages, it is not at all difficult of access. The name of the valley is derived from the grizzly bear, and undoubtedly it was the retired home of bruin and his cubs until it was discovered some twenty-three years ago. Terrible depredations had been perpetrated by the native Indians on Californian settlers in this region, and at last Colonel James D. Savage was instructed to pursue, until he overtook these ferocious children of nature, and taught them some respect for human property and life. This he effectually accomplished, and in his pursuit came on this marvellous region of magnificent grandeur. Afterwards, Mr. J. M. Hutchins, an Englishman, with the first company of American visitors, gazed on this sublime valley, and here Mr. Hutchins raised his standard, erected a most respectable hotel, and told the civilised world what was in store for them, if they would pay it a visit. Since then Mr. Hutchins has written a first-class volume, giving an account of its discovery, and exhausting the whole subject by well-written articles, including a full and minute account of its geological formations and natural scenery, with some 104 first-class illustrations. A more handsome volume than this noble quarto cannot possibly grace the table of the naturalist, or the library of a monarch. All visitors to the Yosemite should possess it, and carefully peruse it; it is attainable from respectable booksellers, both in San Francisco and all other large cities, and is published by A. Roman & Co., New York, and can be had in London through any of the American publishing houses. All we can do in this brief chapter

is to call attention to its three-fold marvels, and the various ways of access to it.

The fame of the Valley of the Yosemite has now become world wide. Its towering cliffs, waterfalls, like cataracts from the clouds, and the gigantic vegetation surrounding it, have no comparison in the world. In sublimity of grandeur and enchanting beauty, it surpasses expression, and must be viewed to be appreciated. Several eminent writers have attempted descriptions, but all have despaired in giving expression to the awe-inspiring feeling which fills the beholder of the mighty chasm. Bierstadt has painted it, and Watkins has photographed it, and these, as all writers say, give the nearest idea of the majesty of the scene to that of being present at the reality. As to the faithful, the admonition to 'see Mecca and die,' so to the traveller—'see Yosemite the last of the earth.'

It is difficult to find comparisons to give an impression of the grandeur of the scenery or of the lofty precipices surrounding. If the reader crosses the Continent on the Pacific railroad, let him imagine, when on the loftiest mountain pass, which the skilful engineering and the costly labour of years has enabled him to reach, that it be cleft in twain to the level of the sea, and from the base he can look up 4,000 feet to the summit of El Capatin, or 6,000 feet to the glistening crown of the south dome. If from New England, let him reflect that its loftiest peak—Mount Washington, the pride of all its people—raises its head only to the height that does one of these rocks at a single bound. But the grandest scenery of the world cannot be described. Days and weeks are requisite to satisfy the visitor. He will worship at the feet of El Capatin, who raises his proud front 4,000 feet into the sky, or will attempt a kiss of the

Bridal Veil, as it waves in the wind a misty gauze, hanging from Phono's brow, 940 feet, to where it trails away in a sparkling stream in the meadow below. Farther to the east he will find the Yosemite, a fall of 2,600 feet, nine times the height of Niagara, and by far the highest waterfall known. Keeping directly up the valley, where the main branch of the Merced comes in, he will see the Vernal Fall of 300 feet, and by an ascent over the rocks, which long ladders enable him to reach, he will reach the Nevada Fall, of 700 feet in height, which, by many, is regarded as the grandest of all. Over this flows the whole volume of the Merced river, usually a stream of 60 feet in width and several in depth.

HEIGHT OF YOSEMITE WATERFALLS.

INDIAN NAME.	SIGNIFICATION.	American Name.	Height above Valley. Feet.
Po-ho-no	Spirit of the Evil Wind	Bridal Veil	940
Yosemite	Large Grizzly Bear		2,634
First Fall, 1,600 feet; Second Fall, 434 feet; Third Fall, 600 feet.			
Pi-wy-ack	Wide Water	Vernal	350
Yo-wi-ye		Nevada	700
To-lool-we-ack		South Fork	600
To-coy-æ	Shade to Indian Baby Basket	Royal Arch Fall.	1,800
Loya		Sentinel Fall	3,200

HEIGHT OF YOSEMITE MOUNTAINS.

Ti-sa-ack	Goddess of the Valley	South Dome	6,000
		Cloud's Rest	6,450
To-coy-æ	Shade to Indian Baby Basket	North Dome	3,725
Hunto	The Watching Eye	Round Tower	2,400
Ma-ta	Martyr Mountain	Cap of Liberty	4,600
		Mt. Starr King	5,000
Tu-tock-a-nu-la	Great Chief of the Valley	The Capatin	3,100
Wah-wah-le-na		Three Graces	3,750
Pom-pom-pa-sus	Falling Rocks	Three Brothers	4,300
Poo-see-na Chuck-la	Large Acorn Cache	Cathedral Rock	2,400
		Sentinel Dome	4,500
Loya		Sentinel Rock	3,270

The Yosemite Valley is 4,000 feet above the sea. Its general course is north-easterly and south-westerly. The main Merced river runs through it. In many places the walls of the valley are nearly vertical. The mountains surrounding it will average about 4,000 feet in height.

The third class of natural wonders are the groves of big trees. There are ten groves of these big trees, but we first indicate those of the Mariposa Grove. One of these, "Satan's Spear," has a circumference of seventy-eight feet; "The Grizzled Giant," stretched on the ground 264 feet in height, while a considerable portion of its crown has been burned away. In the Calaveras Grove, there is the Mother of the Forest, 320 feet high and ninety feet in circumference; the bark is two feet thick. One tree, felled in 1853, took five men twenty-five days to effect it. On the stump of another tree, there is a house of several rooms, and a bowling alley of considerable length; it is supposed to be 1,300 years old. Through another tree, three persons on horseback can ride abreast; another requires seventeen horsemen to engirdle it; but they must be seen, as no description can do justice to them.

Here we spent a Sunday, and had three services in the hotels of Mr. Hutchins and Mr. Black. Rev. Dr. Hall, of New York, preached in the forenoon and I in the afternoon; and Rev. Mr. Fowler in the evening. A day of holy worship in God's great temple never to be forgotten.

No. XII.—RETURN BY CHICAGO, BUFFALO, NEW YORK, ETC., TO LIVERPOOL. Having seen the wonders of the far-famed Yosemite, I returned by way of Merced, and

viâ Lathorp, Sacramento, on the Pacific rail, with my face towards the east; and spent a Sunday in Utah territory, in Cache county, with an old Scotch servant, and on Tuesday reached Ogden, where I stayed all night, and then entered on the long ride to Chicago, which I reached on Saturday afternoon. With our dear Free-Will Baptist friends I spent another Sunday, preaching forenoon and evening, and enjoyed the day much. The services were well attended, and several English people came to shake hands, some of whom had only recently arrived in Chicago. I regretted to find that the worthy minister I left here had been compelled to return east, on account of failing health. On Monday afternoon I took the train to Buffalo, where the Free-Will Baptist ministerial convocation was to take place on the Wednesday and Thursday. I had the happiness to be the guest of Rev. A. Dick, a warm-hearted Scotchman, and a most kind and hospitable reception I had. Mr. Dick is a man of great theological knowledge, excellent preacher, successful inventor, by which he holds some remunerative patents. His house was a home of great comfort, his amiable wife and daughters contributing much to one's perfect ease and enjoyment. Rev. Mr. Beugless, from Burlington, New Jersey, and his wife, were also his guests, and Brother Landon, from Canada, so we had English, American, and Canadian in our little happy party. The public services were of great interest. Mr. Beugless delivered a most elaborate ecclesiastical discourse. I preached on the Wednesday evening. Public addresses on the extension of Christ's cause, at home and abroad, were delivered. Several brethren spoke with great efficiency, among whom were Rev. Dr. Ball, of the *Baptist Union* paper; Rev. President Graham, Mr. Cameron, of New York, and others. To

me it was a thoroughly good and profitable season. On the Friday afternoon I left Buffalo for Addison, where a son of one of our beloved Paddington friends, and member of our church, resided, who had in early life left England, and chosen the United States as his home; and who, by integrity, talent, and persistent effort had obtained a status of considerable eminence. My worthy friend, Mr. E. Johnson, had called upon me in New York, and he who, when a little boy, had resided with us, now was to be my most worthy and respected host. I seldom have known a more charming happy family than his; and I had the pleasure to preach in the Presbyterian church, where they worshipped, both forenoon and evening of the Lord's-day, and lectured in the same place on temperance, on the Monday evening, to a crowded house. The minister was a man of genuine kindness, and of considerable intellectual power. On the Tuesday forenoon I left for Binghampton and Albany, but the train being several hours late, I had to remain till midnight at Binghampton before I could proceed to Albany. On the platform a gentleman addressed me by name, who turned out to be a reverend brother who had left London to labour in this part of New York State. I was deprived of the pleasure of seeing my friends in Albany by the irregularity of the trains, so just passed on to Springfield, for I resolved to visit the lovely State of Connecticut. On my way I stayed at Hartford on the Wednesday and Thursday, and went down to Middletown to see the Wesleyan University, which did me the honour of conferring D.D. in 1846. A beautiful place is Middletown, and the university buildings, library, &c., worthy of that flourishing denomination. On Friday I left by rail for New York, and had a kind and hearty greeting from my nephew and his wife on my arrival.

The weather, which had been pleasant and cool became suddenly oppressive again, and on the following Sunday the heat rose nearly to a hundred in the shade, which made three services somewhat exhaustive. I preached in the forenoon for our Free-Will Baptist people, addressed a large Sunday-school mission gathering in the afternoon, and then preached for the Episcopal Methodists, in Brooklyn, in the evening. On the following Thursday I gave a temperance lecture in Dr. Hiscox's church, and this finished my trans-Atlantic labours.

Among the recreative seasons I enjoyed, was a pic-nic to a charming bay, where a most delightful day was spent, and in which I saw our good New York friends in all their high enthusiastic jollity and fun and good humour. I had a notice and invitation to their pic-nic again this year, at the same place, but home duties prevented my acceptance of it.

On the Saturday afternoon, September 14th, I took my place in that first-class steamer in which I had gone out, the *Adriatic*, and with quite a number of relatives and friends on board to bid adieu, we steamed out towards the wide Atlantic, with home, church, and friends as powerful attractions for the accomplishment of the return voyage.

As on going out, I had the privilege of preaching on both Sundays we were at sea, and on each occasion had much reason to be gratified with the devout attention paid to the religious services.

Our passage was on the whole favourable, and putting on during the day my "Amynterion" appliances against sea-sickness, I was entirely free from all stomachic disturbances, and reached Liverpool in comfort and good health.

We were just in time to escape the equinoctial gales; for the day after our arrival a series of storms were encountered on this side of the Atlantic and in the English Channel, in which several vessels were wrecked. We landed in Liverpool by about two o'clock on Tuesday, and the same evening I got to my own home in Paddington, having had nineteen weeks' tour, without any inconvenience or suffering, and without one failure of any engagement I had made for preaching or lecturing during those many thousands of miles' travel in the United States.

I left the shores of that country with increased admiration for many American institutions, with deepened love to my beloved ministerial friends, and with several new-formed and dear friends, whose memories will be ever most fragrant and refreshing. I sincerely wish our Christian churches in Britain were as entirely severed from intoxicating usages as our churches in the States are; that we had the same earnest self-denial among our ministers; and that our prayer-meetings could imitate them in their singular earnest, spirited, and most edifying spirit and influence. And, on the other hand, I should rejoice if the American Baptist churches would allow all their brethren to judge for themselves as to the principles of communion, whether they should be denominational or Christian, and cease to persecute with such intolerant bitterness the best ministers in their association, whose only failings confessedly are, that they adopt the views and follow in the wake of John Bunyan, Robert Hall, Baptist Noel, C. H. Spurgeon, and nine-tenths of all the Baptist ministers of this country. I think a more abiding pastoral relationship would advance the best interests of our Free-Will Baptist churches. I do not think a yearly call is advantageous either to ministers

and people; but, perhaps, I am not well able to judge, having served one congregation for nearly forty years.

I had the invitation and offer of all expenses being paid, if I would attend the great gathering of the Evangelical Alliance, in 1873; but after nineteen weeks' absence in 1872, it would have been rather presumptuous to have sought from my congregation several weeks to cross and re-cross the Atlantic so soon. But it is my great joy to be constantly receiving the kind epistles of American friends, and religious and other journals from New York, Dover, St. Francisco, &c.; and our *Morning Star* and *Baptist Union* I eagerly look for every week. Whether I shall ever see our brethren in the States again or not I cannot tell, but beyond the river the saints of all lands shall meet to part no more.

CHAPTER IX.

THE TEMPERANCE CAUSE.

In 1829 I heard a discourse from an American clergyman in Edinburgh, on the subject of temperance, and its progress in the United States. I felt at once that we required a similar society to meet the rapidly growing evils of drunkenness in our own country. I therefore decided to unite with that society, and began to work with the early labourers in Scotland. The society adopted the old American pledge—abstinence from distilled spirits, and moderate use of wines, ale, &c., which they had framed for their societies in 1825. This pledge seemed equally adapted for Ireland and Scotland, where the chief inebriating drink was whisky. Great excitement was produced throughout Scotland, and numerous enthusiastic meetings were held, and lectures delivered. I was often thus engaged in Perth, Dundee, Blairgowrie, Auchteruchty, and the chief places in the adjacent districts. The Scotch, with their celebrated fame for prudence, began to produce a greater quantity of ale, &c., so that the temperance folks might be accommodated with their privileged beverage. For some two years this old temperance movement went on in Ireland and Scotland, then crossed the border and got into Lancashire and Yorkshire; at Preston it was earnestly sustained, and an excellent periodical estab-

lished. It spread through all Lancashire and the Northern counties, and then advanced to London, and our Southern and Western counties. It was patronized by the highest classes of the realms; bishops in considerable numbers, clergy and ministers of all denominations; philanthropists, patriots, and moral reformers gave it countenance and support. A London periodical was set up, well-conducted, and largely circulated. No doubt this old society did much to draw attention to our national intemperance, and to induce Parliament to appoint a committee to investigate the question, whose report was voluminous and appalling, shewing that it was high time for the nation to wake up to grapple with this deadly foe. But in spite of the highest patronage and loud-sounding committees, not a very great deal was done to rescue drunkards, or to stay the progress of national drunkenness. A great amount of the intemperance was created by the use of ale and beer; the moderate use of these drinks was not understood, perhaps the nearest guess was that of a Lancashire man that the moderation inculcated, was somewhere between a gill and a bucket-full. The men pledged in large numbers as rapidly returned to their haunts and habits, so that the men of Preston, the first and heartiest to make the society a success, were met with blighted hopes, and found their net let the fish out nearly as fast as they were taken in. At last they discovered that it was alcohol, whether in whisky or gin, or wine, or ale, that did the mischief, and hence, in March, 1832, they adopted the philosophical common sense, and thorough pledge of total abstinence from all intoxicating liquors. It was with the machinery of the old society I laboured in Scotland. A neighbour of mine, a shop-keeper, who had lived a reputable life in

the city of Perth for nearly seventy years, whose daughters were respectably settled, and who was a member of the East Church, one day accompanied an Edinburgh commercial traveller to the hotel, and indulged in whisky in the forenoon of the day. On returning home excited and inflamed with the deadly drink, quarrelled with his aged wife, and murdered her in a manner so barbarous and horrible, that it is unfit to be described. He was arrested, committed to prison, tried, found guilty, and sentenced to be hung. To my great surprise he sent for me to give him religious counsel, and I was his daily visitant for the three weeks that transpired before his execution. On the evening before his death, by his urgent request, I went and stayed with him till seven the next morning. In conversation, reading the Scripture, and prayer, the hours were spent till about three in the morning, when he was so overpowered with sleep, that he slept soundly till about six, during these hours I heard the men employed to rear the scaffold, on which he was to stand a hoary-headed convicted murderer, and that almost within sight of the church where he had communed for forty years. His life-long moderate drinking habits, for he had never been a drunkard, seemed to me to have hardened his feelings and stupified his conscience, so that I doubt if he ever realized the horror of his crime, or the fearful ignominy he had brought upon himself. But so John Chisholm perished on the gallows, and that by the direct influence of the whisky he had drank on the day I have named. The city was fearfully excited by the murder, and the ghastly scene of an old religious professor dying under such appalling circumstances, produced a sensation that will never be forgotten. He said, when he first sent for me to visit him in prison,

"dear sir, I know how you have preached and lectured against the drink, and I thought you would take pity on me in my calamity and try to give me counsel and religious advice." My residence was not more than some thirty houses from where he had lived and where the murder was perpetrated.

In returning to London in 1835, I came in contact with the new phase of the temperance reformation, total abstinence, which was introduced into the metropolis by Lancashire men in that year. In May, 1836, I united myself with the teetotalers, under the conviction that entire abstinence from intoxicants was the only remedy for drunkenness, and that I, as a minister of the Gospel, was under solemn obligations to give it my personal, hearty public adherence and help. Just about this time, a popular Congregational minister had been found drunk in Cheapside on the Lord's-day afternoon, as he was going to administer the Lord's Supper to his flock. His fearful fall, his intense misery, his wife's temporary aberation of mind, and all the frightful surroundings caused surprise and sorrow to most of the London ministers. After some time he was surrounded by kind friends, who induced him to sign the pledge and to throw himself into the temperance work. I invited him to lecture in our chapel, which he did, he was then produced in Exeter Hall, where the most sensational meeting was held that I ever attended. Here this fine, eloquent, fallen minister detailed his woful experience amidst the sympathies and loud sobs and sighs of the thousands convened, and we all rejoiced that he had been brought to so wise a decision, and might be a most efficient beacon, especially in warning religious people of the perils of their supposed moderate drinking. For some time he was amazingly

popular and extensively useful, retrieved his character, regained the confidence of many of his brethren, and then a chapel was built for him in the east of London, where he re-entered on his ministerial work. It is said that one of his deacons expressed his regret that he could not unite with him in the moderate use of wine, and that by his persuasion he again entered on that perilous course. At any rate he was lost to the temperance work, and his end, which was awfully sudden, was shrouded in mysterious darkness. It is also said that before he left the North, he had long been in bondage to these dangerous habits, but he accepted one of the most honoured pulpits in London, and his fall was the lamentation of all good men who knew him. He had on his list of public engagements at the time, some of the highest services in the kingdom. All his characteristics were favourable to a great and noble life. His father, one of the honoured ministers of a chief Yorkshire town; his brother, the leading minister of the chief city of the same county, and his own congregation one of the wealthiest and most influential of the whole district. If it be true that the deacon did banter him into the use of the glass again, we can only feel profound pity for the victim, and equal contempt for the tempter on the occasion. But he is not the only one that has fallen through the misjudged courtesy and perilous hospitality of men who seem oblivious to the deadly influences of the wine cup, which is as dangerous to the minister of religion as to the costermonger in the street.

I had the unspeakable pleasure of acting with the early workers in our great London, and being on the Temperance committee of the New British and Foreign Temperance Society. Somewhat early there arose in London a difference of opinion as to the pledge,

Earl Stanhope and his friends concluding that a personal pledge was sufficient, others thinking that the American pledge, that prohibited buying or giving to others, was the most philosophical and safe. To the long pledge I gave my earnest and conscientious adherence, and at a large meeting in Exeter Hall, when Mr. Delaven and several ministers were present, I threw down publicly the gauntlet in its favour. The meeting was one of extraordinary excitement, and resulted in two London societies, and two general committees, and two weekly organs of these diverse organizations. I was appointed editor of the *London Temperance Journal*, which I conducted for some years, in the latter part of which I was aided by the co-editorial help of Mrs. Clara Lucas Balfour, whose labours in the good work are recognised all over the world. Mr. John Dunlop, W. Janson, Esq., Mr. Meredith, Charles Gilpin, Esq., W. Cash, Esq., Dr. Ellis, and others were the leading men on the committee. With great outlay of money and much labour the work was carried on, Rev. W. R. Baker was secretary for several years, auxiliaries were set up in London, and in various parts of the kingdom. Agents were employed all over the land, and flourishing societies were established from London to Norwich, east, and to Lands End, west. Books, tracts, prize essays, &c., were published, and thus the nation became aroused to the importance of the work. Among the early hard working men in the ranks were Mr. James Balfour and Mr. McCurry, who were employed every evening in the London and suburban meetings. Mr. Balfour was specially useful in missionary and statistical work, and laboured most successfully, not only in England, but among the navvies who were constructing the Havre, Rouen, and Paris railroad. In 1840, I re-

ceived a token of the esteem of my teetotal friends in the form of a gold medal. The same year I commenced my course of annual temperance sermons in our chapel, the second of which I preached on "The Mountain of Escape," with accompanying verses by Mrs. Balfour. These sermons have been continued up to January of the present year. The subjects of this series of discourses are as follows:—

A LIST OF THE TEXTS AND SUBJECTS OF ANNUAL TEMPERANCE SERMONS PREACHED IN CHURCH STREET CHAPEL.

1839, Dec. 16.—2 Kings vii. 9: The duties of publishing the good tidings of temperance.
1840, Sept. 20.—Gen. xix. 17: The mountain of escape.
1841, Oct. 3.—2 Sam. x. 12: The courage and manliness of temperance reformers.
1842, Oct. 2.—Neh. vi. 3: The greatness of the temperance enterprise.
1843, Oct. 1.—2 Sam. xxiii. 16, 17: How the blood-guiltiness of intemperance may be avoided.
1844, Oct. 6.—Acts xxviii. 22: Teetotalism everywhere spoken against.
1845, Sept. 21.—Eph. v. 11: Non-fellowship with intemperate works of darkness.
1848, Jan. 2.—Prov. xxiv. 11, 12: delivering the victims of intemperance.
1849, Nov. 5.—Deut. vii. 26: Intoxicating liquors an abomination.
1850, Jan. 5.—Prov. xx. 1: The character and effects of intoxicating drink.
1851, Feb. 2.—Acts xix. 34: Britain's idolatry.
1851, Dec. 7.—1 Sam. xvii. 18: The pledge taken.
1853, Jan. 2.—Prov. xxxi. 5: Drinking and forgetfulness of the law.
1854, Jan. 8.—1 Cor. x. 15: A temperance appeal to wise men.
1855, Jan. 14.—1 Thess. v. 6: Vigilance and sobriety.
1856, Jan. 13.—1 Tim. v. 22: Freedom from other men's sins.
1857, Jan. 11.—Ezra x. 4: To whom the temperance work belongs.
1858, Jan. 17.—Matt. vii. 17: Good and bad trees.

1859, Jan. 9.—Numb. xvi. 48 : The plague of intemperance stayed.
1860, Jan. 1.—Gen. xxix. 3 : The stone removed.
1861, Jan. 16.—2 Kings xi. 9 : The slain by intemperance.
1862, Jan. 12.—Isaiah v. 20—22 : The woes attending strong drink.
1863, Jan. 18.—Psalm xciv. 16 : Call for help against the cause of intemperance.
1864, Jan. 17.—Esther viii. 6 : Patriotic sympathy with the temperance cause.
1865, Feb. 5.—Matt. viii. 31, 32 : Possession by evil spirits.
1866, Jan. 28.—2 Chron. xv. 7 : Encouragements to temperance fortitude.
1867, Jan. 13.—2 Cor. iv. 13 : Temperance convictions and their avowal.
1868, Jan. 19.—Rom. xiv. 20, 21 : The excellence of abstinence from destructive drink.
1869, Jan. 24.—Isaiah lvii. 14 : The stumbling-block to be removed.
1870, Jan. 23.—Deut. xxii. 8 : The temperance battlement.
1871, Jan. 29.—Joshua vii. 13 : The accursed thing in Britain's midst.
1872, Jan. 28.—Ezekiel ix. 4 : The abominations of our national intemperance, and the men who sigh and cry over them.
1873, Jan. 26.—Judges v. 23 : The ban of God, &c.
1874, Jan. 25.—Neh. ii. 18 : Noble resolve to build.

In the early days of the Temperance work a number of juvenile societies were formed, but at length a great and general movement was made on behalf of the young. Mrs. Carlile, of Dublin, a name ever to be revered and affectionately remembered, the widow of a Presbyterian minister in Ireland, had devoted herself to prison and penitentiary visitation, and then laying hold of the total abstinence cause collected at first mothers' and children's meetings, and was greatly blessed in her work. I met with this dear precious Christian lady in Glasgow, and pressed her to come over to England, which at length she promised to do. We arranged for the temperance societies, both north and south, to help her, and to get

up meetings similar to the ones she had addressed in Ireland and Scotland. On her way to London she visited Leeds, and there a number of hearty friends gave her a cordial welcome. Among the rest Rev. Jabez Tunnicliffe, who rendered her effective personal help in her Leeds' work; and here the first little cards were printed and given to her young converts, with "Band of Hope" printed on them: so that the honour of originating this grand work was due to the noble-hearted Mrs. Carlile, and secondarily to my honoured brother in the ministry, Mr. Tunnicliffe. Both of these have finished their earthly work, and have, doubtless, met on the other side of the river before this, where toil and warfare are known no more. One of the noble branches of the temperance reformation is unquestionably that which aims to enlist the young, and to preserve them from the deadly customs and usages of society. Every Christian church should see to it that the Band of Hope should be one of their fondly-cherished institutions. Among the most noble-minded public labourers in this work, must be ever placed the Rev. Theobald Mathew, whose self-denying and labourious toils raised him to the highest plane of sterling philanthropy and moral heroism. Single-handed he wielded a most prodigious power in Ireland, which, if it had been sustained by his own priesthood, would have come near to the annihilation of drunkenness among the masses of the people. Even as it was, untold hundreds of thousands signed the pledge, and then he extended his exhaustive labours to Scotland and England. While in London his meetings were enormous, and when he came to Paddington one of the most signal honours I ever had, was to entertain in my house, this pure-minded and wondrous advocate of our teetotal principles, and the medal he gave me

is among the most precious mementos I possess. Afterwards he spent a considerable time in the United States, and brought unnumbered blessings on multitudes—especially of his own countrymen, in that land. In these mighty and herculean labours he sacrificed himself, and in December, 1865, at the comparatively early age of sixty-five, ended his life and toils together. The life of this most worthy of all fellow-workers has been admirably written by the late Mr. Maguire, and is one of the most telling and useful biographies ever published. In our home, during his brief sojourn, his humble, pious, and kind-hearted spirit can never be forgotten.

In 1853, a new movement was inaugurated in Manchester, expressly aiming to obtain legislative authority for the suppression of the liquor traffic. I was honoured by being requested to deliver the inauguration sermon, which was published by the executive of the United Kingdom Alliance, the name given to this phase of temperance work. My son, Dawson, minister then in Salford, assisted in its formation, and has been closely connected with it ever since, being for many years the superintendent of the London district. My membership card bears the number sixteen; and I confess that on it and the Bands of Hope, my chief expectations for the future rest. Our usual most excellent and important teetotal societies are almost stultified by the insiduous and wide-spread prevailing traffic. A very large proportion of our teetotal members are most unhappily ensnared and led back to drinking habits, so that to preserve the young where the drinking habit has not been formed, and to reduce the public temptations around us, seem absolutely essential to final success. It will require every conceivable organisation to do battle with this gigantic national curse, and hence Rechabites

and Good Templar machinery seem well suited to band together in close bonds the avowed abstainers of the land. In connection with the United Kingdom Alliance I had the pleasurable mission of introducing it into many of the towns of the West of England, where I found large and enthusiastic audiences ready for enrolment and solicitous to enter on this part of our great moral warfare. For years it has been rising in high estimation with most abstainers, and immense subscriptions have been raised for its support and extension. The *Alliance News* is a first-class popular propagator and defender of its principles, and it has among its ardent liberal friends some of the most distinguished patriots and philanthropists in the kingdom.

By moral enlightenment and suasion we are to indoctrinate the people, by the permissive law to drive the legal nail home, and by vetoing the traffic when the Bill is obtained, we are so to clench it, that it shall be an abiding, secure, and permanent good. I feel, in reviewing the past, that my temperance work has been a leading, chief, and perhaps, as useful part of my life as that of the ministry itself. Not that I ever made it primary, but subordinate to the pulpit and the church, but because it opened up facilities all over the kingdom, literally from John O'Groats to Land's End, for working out the problem of the temperance cause. I might have accepted more preaching engagements probably, if less devoted to temperance efforts; and yet having been favoured with regular and continuous health and vigour, I have not done less even in that department than any of my brethren in the Connexion. I have seen several of our ministers fearfully worsted by the alcoholic enemy, and it is a mercy amidst the ensnaring courtesies of

mistaken hospitality not to be solicited to partake of the wine cup. Let Berkhampstead, Chesham, Wendover, and other places, remember, that it would have been well for their churches as well as others, if their ministers had been on the right side of the temperance question. On my taking the pastorate of Church Street congregation, the very first presents sent me were bottles of wine and brandy, and at that day, 1836, a man refusing the wine-glass was put down as extremely weak, or foolish, or a compound of both. An open stand will soon cause these mis-named hospitable invitations to cease; but I do know my early advocacy prevented many of the respectable moderate drinking class from uniting with us.

A very wealthy lady, most prodigiously kind-hearted and liberal in supporting our church and its various institutions, and who avowed a spirituality not inferior to the most celebrated pietists, and whose gentle exhortations were, "Don't forget the Holy Spirit in your preaching," I unfortunately found so helplessly drunk one night that I was constrained to admonish her when sober, at which she took great umbrage and left us immediately. We have never bored our congregation by forcing the subject upon them in our usual discourses, but occasional references have often produced an uneasy and bad spirit in those who had no sympathy with the temperance work. Some of our American brethren have said to me, "why, sir, wine has been pressed upon us in every place where we have preached except with you." For nearly thirty years we have never had the least inconvenience from having the unintoxicating wine at the Lord's table. I cannot imagine a more impregnable fortress for our enemy than the Lord's table, and if I believed alcoholic wine fitly represented the Blood of Redemption, I would abandon teetotalism at once. The intoxicating

cup, in my estimation, more fitly symbolises the cup of devils than the precious blood of our Lord and Saviour Jesus Christ. And I gravely doubt the strong common sense, or the extreme piety of those who will not sit at the Communion table unless they can have the wine-bibbers drink. In our congregation we have given to the poor an extra hundred pounds which we saved by using the less expensive unfermented wine. We have the real juice of the grape, the fruit of the vine, but we have it, as I believe the Saviour had at the institution of the Supper, free from liquid leaven, and symbolising only the pure, the safe, and the good. Temperance ministers might do much on this question by explaining the various wines that existed under the Old Testament economy; the wine that had a blessing in it, the wine that was perilous, and the strong drink that was raging.

The "Temperance Bible Commentary," by Dr. F. Lees and Rev. Dawson Burns, is clear, distinct, and most reliable on this subject, and it is one that every student and minister in the kingdom ought to understand. I have said something on the prevailing temperance customs of our American friends which I saw in my two extended tours in that country. At present, I feel with the late venerable and revered William Jay, of Bath, that next to the Gospel the removal of intoxicating drinks from our land would be the greatest blessing that God could confer upon us. And that issue must be realised before Christianity shall attain its full triumphs, or the Gospel win its final victories. The spirituous is in direct and unalterable antagonism to the spiritual, and alcohol is the great enemy of man, the great foe of Christ, and the great ally of sin and Satan,

and so one of the greatest curses that ever rested on the human race.

My personal experience has been that though I was ever extremely moderate in the use of wines and beer, yet that which I took was pernicious to health, unfavourable to extended toil, and alike debilitating to body and mind.

The usual one glass of wine on Sunday evening excited and produced heat and restlessness, interposing and preventing refreshing sleep, and also creating the Monday weariness of which ministers so constantly complain. All these bad results I lost when I ceased to use wine, &c., even in such small quantities, and now I am as fit for Monday duties as those of any other day of the week. It was of considerable importance it should be so, for my labours were very greatly increased in visiting various parts of the kingdom to speak, and preach and lecture for temperance societies. My own four services a week had to be observed and prepared for.

I was publishing a volume every four or five months, and other institutions made some calls on my time and labour, so that I think I can truly say from 1836 to 1856 I did the average work of three active men. In the establishment of the United Kingdom Alliance I often delivered some four and five lectures during the week, returned home for Sunday work, and this continued for months together. But this accumulated task became too much and so exhaustive, that I lost twenty-one pounds in weight in one year, and was compelled to abridge these heavy labours and reduce my work from home at least one half. Yet, when necessary, I can accomplish the former amount of weekly labour, as in March, 1873. Two sermons on Lord's-day, and Communion Service and church officer's meeting. Monday,

by express to Dumfries and an hour's speech that evening. Tuesday, to Stirling, and a long speech there. Wednesday, Alloa, and more than an hour's address. Thursday, Perth, and an extended address. Friday, Cupar of Fife, and a long speech to a crowded meeting. Saturday, by rail from Cupar to London; next day the usual Sunday services.

My family, from the first, heartily united with me in the abstinence practise and profession, and my younger son, as I have stated, soon became an earnest advocate in the youthful societies, then the secretary of the National Temperance Society, a constant writer of tracts and books,—so that Dawson Burns is as world-wide known as his father in most of the phases of the temperance reformation. Of course from the first we kept the drink outside our dwelling, often to the inconvenience, and in some instances to the great displeasure of our guests. A returned missionary finding no wine or ale in our house, went out and catered for it with a non-abstaining deacon of another church, told my wife, who offered a choice of tea, cocoa, coffee, &c., that he could not take such slops, and after the Missionary meeting, to which I returned from the country, expressed his inability to take supper without his usual beverage. It was of course very painful that my self-denying brother, from India, should go to bed without his supper, which he did, as I could not send out to our neighbouring taverns for his accommodation. However it gave me an opportunity to explain to him that my conscientious pledge prevented my accommodating brethren, however worthy and beloved, with intoxicants or tobacco. A missionary's widow said, she could not live without it, but she did, and laughed heartily at the weaning process under which she had been placed, very

much against her will, and yet greatly to her advantage. Ministers who smoked had to provide their own powder and weapon, and let it off in the garden. One very precious dear old divine, after the first visit, always had a very small medicine bottle in his pocket, which he took for his growing infirmities, but always with good behaviour and Christian politeness; and probably there may have been cases where I was prevented exercising the rite of hospitality and enjoying very pleasant society, because they preferred being billeted with non-abstainers. But I believe our table was ever well supplied with the real necessaries of life, and we could not keep a medical depôt for Timothy's disciples, or patronize the drink traffic for the accommodation of our dear brethren and sisters in the Lord.

It would not be just to our Temperance chapter if I did not refer to one of the most extraordinary trophies that ever rewarded self-denial and toil in the whole history of this great reformation. Chesham, a small town in Buckinghamshire, had been ingloriously noted for being the residence of a man whom I had denominated as king of the county of Bucks Inebriates. John Plato—certainly no relation to the Grecian philosopher—had in early life, while an apprentice, adopted drinking habits, by which in his youth he became a drunkard. His progress in tipsy land, was accelerated by the calling he afterwards adopted, as a hawker of brushes and other things. He was a man without education, except what the taproom and beershop had supplied. Here he made rapid progress in the various branches of personal inebriation. Of commanding size, ready wit, and voluble speech, he made his mark on all the spheres in which he moved. In his hawking peregrinations he found himself the companion of all the rag-and-bob-tail wanderers in the

county. Whether drunk or sober, or half-and-half, Jack, as they called him, was an unrivalled companion, and a jolly good fellow. He had persuaded a young woman in Bedford to join him in matrimonial experiences, and Lucy had to bear the consequence of such an ill-fated union.

When I went, by special request, to lecture in Chesham, I was told that the teetotalers, very few in number, were dispirited by the neglect of the good folks of the town, and the ill treatment of the lower orders; of the latter, John Plato was the ringleader. Some of the publicans of the town desired John to represent them at teetotal meetings, and to shew the loveliness of their calling by all sorts of annoyances and personal insults on these weak minded sons and daughters of the pump society. John was their hope, and he went to it with fun, frolick, and a gusto such as few could have commanded. He was generally made from half to two-thirds drunk for the occasion his services were required, and his addresses to such as attended the teetotalers were not distinguished for their superabounding delicacy. Well, on my visit, which was to revive or terminate teetotal gatherings in Chesham, John was got up for the occasion, but the usual alcoholic priming had been rather overdone, for he scarcely could reach the British schoolroom where I lectured, through the strong drink giving his legs a bending in and out influence, and his march was so slantingdicular that the place was crowded to the door before he reached it. Having to stand half in and half out of the building for some ninety minutes, a good deal of the alcoholic priming had escaped, and at length John began to be interested in the lecture. Rev. W. Payne, the pastor of the church where John's wife attended, was the first to sign the pledge,

and said he did so in hope that he might be useful to some poor inebriates, that he could not influence by remaining a moderate user of these drinks. On this speech from Mr. Payne, I beheld the most extreme confusion in the meeting, and I saw what appeared like a huge porpoise rolling along the aisle and upsetting women and children in his zig-zag course. Reaching the front of the platform and looking up with a large but horridly disfigured face, he exclaimed, "I'll sign, too." I never remember seeing the human face and form so degraded as it appeared in him. He had on a make believe for a hat, not half so decent as I have seen on scarecrows in the open fields, and his whole appearance was that of degraded emaciation and misery. I said to a good friend, "I think this customer had better sign to-morrow, when he may be sober," the good quaker replied, "No, no, let him do it now, for if he only keeps it till morning it will be a good thing." So he made sundry scrawls which he designed to represent the noble name of John Plato. Well, on that occasion thirty others did the same, and the temperance cause in Chesham was saved from annihilation. Now, by the care and kindness and prayer of several good men, Plato was kept on his teetotal legs, and after six months I attended a tea meeting specially called, when he signed again in a state of entire sobriety, where he gave his experience of weaning from the drink and his resolve for future life. Henceforth he became a devoted hard worker in the temperance cause, gave hundreds, if not thousands of addresses, and won over many thousands to the same practise and profession as himself.

He immediately rose in his social and pecuniary condition from sleeping on straw, not always fresh and sweet, to be the owner of a good handsome freehold

house, and to be able to leave at his death a sufficient and comfortable means of livelihood for his widow. An unmitigated nuisance and curse for years before he signed the pledge, he became a most respectable, useful citizen, and a marvellous labourer in the cause to which he owed so much. Over a great part of England he travelled and lectured, and was successful in an extraordinary degree. He died in August, 1862, after many years of total abstinence experience. Before his death he had parliamentary votes for two or three counties, and his influence and support was sought by the most distinguished politicians, among whom we mention the Hon. Benjamin Disraeli, the member for Bucks, and the magistrate who had often placed him in the town stocks for his noisy and turbulent drunkenness, frequently sent presents of game, addressed, John Plato, Esq. In his wild oat days he was often a terror to the town, and on one occasion he ventured through it in a nude condition. He had frequently bared his back to be whipped by carters, who in return gave him a portion of their drink. He patronised some of the chapels in the town, and though his drunken snoring was often inconvenient to preachers and hearers, they usually thought it most prudent to let him finish his nasal orations undisturbed. He had a mind above the average, and an amazing amount of tact and ready wit, and after his soberisation these told in helping him in his worldly calling. Those who knew him intimately can never forget this teetotal trophy, and the transformation of the king of Buckinghamshire drunkards, into the earnest temperance and useful labourer in the wide field of humane and beneficent work. Peace be to his memory, and may his numerous converts be as devoted to the good work as he was.

I must refer, before I conclude this chapter, to some of the workers, especially the earlier ones, who were the noble, self-sacrificing men, when the subject, in many quarters, and even among religious persons, was treated either with scorn, or contempt. Often earnest temperance workers had the cold shoulder in religious committees and other moral associations. The early labourers in the good cause have nearly all finished their course: with most of them I had a personal intimacy. Mr. William Collin of Glasgow; Cruikshanks of Dundee; Revs. D. Young and Adams of Perth; Scott of Leslie, and the extraordinarily gifted Dr. Ritchie of Edinburgh. Of all men I ever met with, Ritchie had the readiest flow of telling wit and gushing humour. His sword was the true Damascus blade; bright, glittering, and sharp to the very hilt, and was wielded with such amusing gusto as to bring down crowded houses with overwhelming acclamations. He was a match for a whole Presbytery of little drop men. I once occupied his pulpit in Potter Row, and he also once gave my congregation a most telling Temperance sermon. No man was more brave, loyal, and laborious in the cause than he. Of John Dunlop, Esq., what can be said? His purse and pen and influence how consecrated they were! Of constipated speech, he did not excel on the platform, but in executive work, how wise and effective he was! For years I sat with him on the committee of the New British and Foreign Temperance Society. Then there was the hearty and upright William Cash, Esq.; the earnest and sincere Charles Gilpin; the conscientious and indefatigable Mr. Meredith, and the excellent and liberal, but retiring, Mr. Janson—all gone, rich in good works. Of the provincial friends of the cause, mention must be made of the Bristol, early, devoted, and most liberal

supporters of the work, Joseph Eaton, George Thomas, Robert Charlton, the last of the illustrious trio, one of the kindest and most hospitable men that ever lived, with wonderful telling reading powers, and with the steady zeal of a confessor, and the simplicity of a child. And what can be said of W. R. Baker, Mr. Alexander of Ipswich, Mr. Christie of Chelmsford, Mr. Smith of Sheffield, Mr. Priestman of Bradford, John Thorpe of Halifax, and the world-wide esteemed Joseph Sturge of Birmingham; men abreast of all the great and good movements of the day, whose influence and example and means, were all laid on the altar of true philanthropy. Later in the field of temperance reform, was one whose name had become most honoured, Joseph John Gurney of Norwich, whose really good tract, "Water is Best," should find a place in every household. Then stands forth in moral colossal form and undying greatness, Father Mathew. The teetotal son of a member of the Society of Friends in Cork, and who arose as a bright star, which shone with a moral glory never to be forgotten. When he visited London, in his wonderful work, I sought, as I have already stated, the privilege and honour of his being my guest, when in our part of the metropolis. His presence with us was as of an Angel of God. So unassuming, so gentle, so devotional, so loving—a few of the bright days in our family records! As he returned from Malta through London to die, I met him, and feeble as he was, and shattered down almost to helplessness, he rose, threw his arms around my neck, and said, "Dr. Burns, what a treat to see you again. God bless you! God bless you! Farewell." No man of any age or country ever exhibited a more true spirit of comprehensive goodness, charity or

self-denial, than that honoured philanthropist, Theobald Mathew.

What earnest women friends have been raised up to help in the temperance work. All over the three kingdoms they have been most generous co-workers, and if it were meet, I could name a host of them. But I may mention Miss Baker, afterwards Mrs. Edmond, Mrs. Littleboy of Berkhampstead, and the sainted Mrs. Carlile of Dublin, dear old lady! toiling till she was blind, speaking and living out the principle with open profession and undying zeal—the real mother of the Band of Hope movement—travelling all over Ireland, Scotland, England and Wales, addressing mothers' meetings and enlisting children in the good cause, and then passing away full of years, the fruits of a deep experimental piety. She possessed a great amount of ready wit, and had a faith in the Divine, most direct and mighty, and this, with her simple-minded prayers, can never be forgotten by those who knew her. Before she and Rev. Jabez Tunnicliffe of Leeds, begun the Band of Hope work, I had felt the need of some book that should cover the whole ground of teetotal philosophy, I therefore wrote to some of the wealthy friends, and obtained some twenty guineas, which I placed in the hands of Mrs. C. L. Balfour, to produce such a work. The result was in a series of admirable chapters, there was published "The Juvenile Abstainer," and which afterwards was enlarged and published in the handsome "Morning Dew Drops," a work which should be found on every drawing-room table in the land. We have still with us a number of devout women, whose lives and labours are telling for great good in our important work. Indeed, no social question can possibly be of higher moment to women than that of temperance, for nine-tenths

of the ills and woes of womanhood flow from the deadly fountain of intoxicating drinks. The privations and assaults perpetrated on woman, could not take place without the demoralizing liquor, so that the mothers and wives of England should occupy the first seats in our abstinence temple. Women too, are by far the best conductors of our Bands of Hope, and we have never known a society to fail, where earnest women had the controul. It seems a sphere just suited for their womanly kindness, patience, and perseverance to occupy.

CHAPTER X.

MEN AND THINGS GENERALLY.

THE Row heresy in Scotland, as it was called, ended in the expulsion of Rev. McLeod Campbell from the church of Scotland, and several who sympathised with his views. Rev. E. Irving and some of his friends went much further than Mr. Campbell, and the universal pardon sentiment prevailed under various phases, while Thomas Erskine, Esq., published his admirable treatises on "Election," "The Brazen Serpent," "Evidences," &c. Rev. Thomas Mathews, who had been first congretional minister in Hamburg, adopted the most expanded views of the Gospel in its freeness and fulness, and was the personal and honoured friend of Mr. Erskine. But he also accepted New Testament views on Baptism, and hence his course was one of considerable divergence from those of his Scottish friends. On leaving Germany he came to Glasgow, and there formed a church, unique in itself, and in some things differing from all the other churches, whether Baptist or pedo-Baptist. A man of most benevolent heart, genial spirit, and most conscientious and exact in his religious views, and withal a man of considerable learning, general reading, and extensive literary culture, to know him was indeed a privilege of no mean order. He and a pious German count came to Perth during my residence, and sought

the use of our meeting house for a religious service; this we most readily granted, and were abundantly rewarded in the edifying spiritual exercises of the evening. From this evening up to the period of his decease, a close Christian affection subsisted between us. And every year, and every time of meeting and intercourse, only confirmed my first deep convictions as to his Christian excellencies and worth, and his noble high-toned character as a minister of the Lord Jesus.

Visiting Boston in connection with the anniversary of our church, and finding our people extremely low and pastorless, I suggested to the deacons that Mr. Mathews might accept an invitation to visit them with a view to becoming their minister. I dwelt on his peculiarities both of views and manner as a preacher, and said to their great amusement, Mr. Mathews is "one," and the "only one," of that special order. He never had a predecessor like him, there is no living man like him, and there will never be an exact successor to him. He was invited, and became their devoted, faithful, and loving pastor, and I had the melancholy duty of preaching on the occasion of his death, and again on the uncovering of a monument erected by the church to his memory. For more than thirty years by his holy life and earnest labours he occupied this post, and developed all the excellencies of friend, counsellor, teacher, and threw himself into every good work for the benefit of his flock and the good of the town. Suspected of heresy for some time, he had little sympathy from some ministers, but for several years, in the latter part of his life, he was known, loved, and honoured by all sections of the Church of Christ. As minister in the General Baptist Connexion his course was uphill and often severely trying, but his eminently godly life and lofty Christian spirit and deep

toned charity, with a heavenly sweetness of temper, he subdued all opposition and departed sincerely lamented by the whole denomination. His peculiar style no doubt often exposed him to the charge of heresy, and besides, he did firmly hold to the belief in the final restoration of the human race to holiness and salvation. I never knew so perfect a Christian gentleman, and so devoted and spiritual a follower of the Saviour. Of brethren, with whom I have had more than ordinary communion, I mention the late Rev. S. Wigg, of Friar Lane, Leicester. On my entrance into the Connexion, and on my way back to Perth to prepare for removal to London, I stayed at Leicester one night, preaching for my much esteemed friend, the Rev. Thomas Stevenson; after service I was introduced to Mr. Wigg. At once I found myself in sympathy with him. His genial spirit and kindly manner won me, and that union of heart thus begun lasted from 1835 to the day of his death. He was a very taking and promising preacher in early life, and had a voice of exquisite sweetness and a charming manner. Free from all ministerial assumption, he became a general favourite with all who came in contact with him. For many years he conducted a juvenile magazine, and ever took a deep interest in the welfare of the young. In later years he suffered from a kind of heart disease, and with a sort of nervousness he shrank from attending the Connexional conferences and associations. His family trials, in the sickness of some of his children, greatly added to the every day anxieties of his life. His end at last was very sudden, but no doubt resting on the Rock of Ages it was equally safe and blessed. To me, Leicester has never been the same since he passed away, and it was one of the great joys of my life to visit him and to assist in the various

special services of his congregation. Peace be to his memory, and may happiness rest on his posterity. The Rev. Joseph Wallis was pastor of Commercial Road chapel, London, and with him I came into immediate contact on my settlement at Church Street. With a very considerable store of learning and respectable pulpit talent, he was most kind and affectionate, and withal free from all pretensiousness. Afterwards he removed to Leicester, as President of the College, but finished his course before he had attained to old age. His son left the Nonconformists and became a clergyman of the Church of England. When I preached my first sermon in Church Street, the Rev. John Stevenson was present, his chapel in Suffolk Street being under repair. He was greatly blessed in his ministerial work, and I have ever put him down as a model pastor. Our intercourse was maintained in the spirit of unbroken concord for many years, and I have never failed to see in him, in a very high degree, the holy traits of the Divine Master he so faithfully and affectionately preached. The failure of his health was to me a great sorrow, and his removal from London a severe loss to his church and congregation. His son, too, departed from the baptismal faith of his fathers, but he lives and labours as a much honoured minister of Christ in connection with the Congregationalists. When I came to London, Mr. Hunter of Nottingham, was a very devoted and useful co-pastor with the venerable Mr. Pickering. His popularity was recognised through the whole denomination and among other Christian churches. He was shortly after this an earnest temperance man, and did much to sustain the work in the town. His natural impulsiveness, however, was often succeeded by variableness that could not do otherwise than impair his efficiency, and there can be no

question if he had firmly adhered to his total abstinence profession it would have been better both for himself and people. A talented man whom I had baptized became his assistant, but there was from the first a total absence of that cordial oneness that had distinguished the united pastorates of Mr. Pickering and Mr. Hunter, and hence confusion was the result, and finally separation and the building of Mansfield Road chapel. Mr. Hunter, after many alternations, and having respectable means, retired from Stoney Street to Basford, where he laboured nearly to the time of his death. Rev. Joseph Goadby was most distinctly the leading minister in the denomination for many years. Well educated, possessing popular preaching talents and great business capacity, he earned the general esteem of the Connexion. His Dover Street chapel, Leicester, was heavily burdened by debt, which limited his free scope of usefulness. But, as secretary for the college, editor of the magazine, and influential worker in all the institutions, he took a very leading place. He was my companion on the American deputation in 1847, but was prostrated by affliction during much of the time he spent in America, and so the efficiency of his visit was necessarily impaired. The son of a distinguished veteran minister in the Connexion, he also became the favoured sire of distinguished sons who laboured in the gospel. One bearing his name was minister for several years of the same Leicester congregation. Another, who has been placed in the president's chair of the college. A third, who died in harness as a devoted missionary in Orissa. The families of the Goadbys, Stevensons, and Pikes, have been first and foremost in the General Baptists for considerably more than half a century. Mr. Pike, of Derby, is known all over christendom for his

rich evangelical works, especially those designed for the young; and as founder of the General Baptist Foreign Missionary society. Eminently holy in life and conversation, most faithful as a minister, and as a pastor he was greatly successful, and was loved and honoured by all evangelical denominations. Ripe for the garner, seated in his study chair working for the Master, the call came, and he rested from his toils, his works following him. His son, the Rev. J. Carey Pike, seems to have caught his father's mantle, and is filling his place efficiently, especially in reference to the missionary work, and here too grandchildren are treading in his steps, and working in the same Divine calling as the illustrious founder of their honoured family.

The late Mr. Pedley, the most esteemed pastor of Wheelock Heath, I knew most intimately for many years. When I first saw him in the prime of life I was struck with his handsome manly form, his benignant face, and his heartiness with all he took in hand. His long open and avowed temperance career, and his large-hearted hospitality, his genial spirits, expanded charity, open and transparent life, can never be forgotten by those who intimately knew him. His good and noble son, and following yet more abundantly his worthy father's example, his lively and cheerful daughters making the home a place of joy and gladness, have made General Baptists to be known and loved in all the regions round about.

Among the dear surviving friends with whom I have had Christian communion from the beginning of my General Baptist pastorate, I must refer to our devoted Mr. W. Stevenson, of Derby, who was my first kind and hospitable host on my first visit to Stoney Street, Nottingham, the worthy father of one of our truest and

most honoured ministers, the pastor of the Broad Street church, and whose learning, talents, and goodness would adorn any Christian church of any denomination.

Of the Missionaries I have known who have occupied the post of labour in Orissa, it is only needful that I should speak of the active and enterprising and excellent James Peggs, who had to leave the work through failing health. Charles Lacey, a noble-minded heroic soldier of the Cross, and marvellously eloquent in proclaiming, in their own language, the gospel of the blessed God. The revered Dr. Sutton, who by pen and speech and varied toils won immortal honours. The hearty and genial Mr. Wilkinson, who, with his worthy wife, in leaving the work abroad through failing health, came home to devote all his influence and energies to develope the resources of the churches and of the Sunday-schools, to sustain the agencies at work. Mr. Stubbins, cast down by the bereaving strokes of the Master, returned home to enjoy the balmy solaces of his native land. The untiring and laborious Dr. Buckley I knew before he went to the work, and no one has justly earned a higher reputation in every department of Foreign Missionary labours than he, and I cannot forget the several earnest-hearted women who have laboured and helped most efficiently these brethren in working out the Great Commission of the Saviour. Of our denominational brethren, not in the ministry of the Word, there are many who only require to be named, that their varied excellencies may stand out to be remembered with great affection and respect. Mr. Noble of Boston, whom the town delighted to honour, and who served the church so well. Mr. Butters of Spalding, a true type of a Christian gentleman and faithful deacon. Mr. Hodgson of Stubbing House, the

keen critic, but hospitable succourer of the brethren, who travelled that way. The plain, earnest, and persistent Mr. Booth of Burnley, who was a faithful man and feared God above many. The generous Mr. Pegg, the friend of the brethren, especially the young men, the large-hearted sustainer of connexional institutions, and who has left his indelible impress on the Chilwell College. The pattern deacon, Mr. Wherry of Wisbeach, whose presence and Christian kind-heartedness made him lovable to all; and so these beloved fathers have passed away, and into other hands their trust and responsibilities have been placed. May a double portion of the good spirit rest on their successors! Out of our denomination I have delightful remembrances of very many. I cannot forget the dignified bearing and true loving spirit of Dr. Cox of Hackney: of the catholic minded Dr. Hoby: of the solid worth of Dr. Murch: the abundant labours of Mr. Hinton: of the manifest saintly character of Mr. Noel. And beyond our own borders, how it is pleasant to think of Rowland Hill, James Sherman, William Jay, John Angell James, Andrew Reed, and Dr. Leifchild. And in the Wesleyan ranks of Drs. Bunting, Newton, and Beaumont; of W. Atherton, A. E. Farrar, F. West, and of the illustrious James Everett, S. Dunn, and their fellow-labourer W. Griffiths. And in mother Church how many we have known and loved. Chief of these were Rev. E. Bickersteith, with a heart overflowing with love and goodness. Rev. Dr. Fry, ready to every good work. In Scotland I had the great pleasure of knowing the sterling worth of the world-wide, popular, and truly great, Dr. Chalmers. At the disruption, our congregation took a warm interest in the establishment of the Free Church, and we had a large enthusiastic meeting in the chapel, and a liberal

collection was made on the occasion. But I felt that Dr. Chalmers took untenable ground in his magnificent address, on the opening of the Free Assembly, in which he appeared to go out of his way to attack the voluntary principle, and to vindicate a polity in which the Church might and ought to have State support without State controul. I, therefore, addressed a letter to him in the columns of *The Patriot*, and stated what I felt would be considered as an unsound ecclesiastical principle; and besides, I thought that it was not a generous thing to fly in the face of the immense contributions that they were receiving from Nonconformist churches in this their time of need. Some two years after, I was invited to breakfast with the doctor, and in a most frank manner, he said, "Well, I most cordially welcome you to my house, but, remember, your Patriot letter did not change my views on the voluntary question." In the course of the morning he spoke of his want of cordial attachment to the Evangelical Alliance; and more especially he thought it was not adapted to do any great work, and referred to Scotland as being ready to fight Popery, Sabbath desecration, or Infidelity, while across the border, he said, "You are so divided, there appears little chance of anything being unitedly adopted," and concluded by asking my opinion on these points. I said, "Well now, doctor, I will adopt a common Scotch mode of answering your question by asking another." I said, "I have visited Edinburgh and Glasgow yearly for a considerable period, and I find the foulest kind of drunkenness I have ever seen in any part of the world, in your two greatest cities, especially in Edinburgh. Now, you are the justly renowned advocate and labourer in the field of aggressive evangelization among the outcasts of your population, and yet how is

it, you have never connected yourself with the temperance cause, which seeks to reclaim these miserable creatures?" He replied, "Well, now, that is a knock down blow, but I will candidly answer you—I have not moral courage to do it. I feel I must keep the bottle in my house for my numerous visitors and friends, and, therefore, I cannot unite with your temperance societies." While I could not but admire the honest candour of the doctor, yet, I thought, how the greatest of minds become enslaved to the customs and fashions of society, and if he could not break the charm, how can it be expected of those with less moral power, and, hence, the almost insuperable difficulties in the way of social reform. Rev. Mr. Mackenzie, the son-in-law of Dr. Chalmers, and minister of Ratho, who was present, and had listened to the conversation, said, "I feel so much the force of your observations, that if the Edinburgh Temperance committee will send a deputation, they shall have my church, and I will heartily support the cause." I stated that with regard to the Evangelical Alliance question in England, there were many grave difficulties that did not exist in Scotland. First of all, the gulf was wider between the English State Church and the Nonconformist bodies, and also that few Episcopal clergymen had given in their adhesion to that organization, while all the Presbyterian churches in Scotland were pretty well agreed as to Popery, &c. Of the many treats of my life, that morning was one of the greatest. The combination of christian simplicity with real greatness of soul, the entire absence of every kind of assumption—the prevailing spirit of christian kindness—the evidence of genuine piety could not but be observed and felt, so that it was a true feast of sanctified reason, and a genuine and benignant flow

of soul. No greater or nobler spirit than his was to be found in the honoured ranks of that modern army of witnesses for God and freedom, which so characterised the fathers of the Free Church of Scotland. It was my privilege to preach in the pulpits of the chief leaders in Edinburgh, as those of Drs. Grey, Begg, Gordon, Tweedie, and Guthrie, the last a noble prophet in Israel, and a blessing to the world. An amusing circumstance occurred in the instance, when I preached for Dr. Guthrie. It was in 1847, during the meeting of the Evangelical Alliance, when I was the forenoon, and my esteemed friend, William Bunting, the afternoon preacher. As I went to the church, with the daughter of my host, General M. Colquhoun, and reached the Session House, a good, thorough Scotchman, one of the elders, said, "Well, sir, we have been much perplexed to know what church you belonged to, for we have a number of wives here, who have come with their weens to be baptised; some suspected that you were a Baptist." I said, "They are quite right in that conjecture," and I added, "I never baptise children." "Well," said he, "who is this Mr. Bunting, coming in the afternoon?" "Oh!" I said, "he is a Wesleyan, and he will do it." So the good women had to return home, and come back for this service. My worthy host was rather amused at the incident, so I finished the account by giving him these lines:

He who in the forenoon preached,
Did not believe in sprinkling;
But he who came in the afternoon,
Performed it in a twinkling.

I understood that Mr. Bunting baptised these little ones into the principles of the Evangelical Alliance, to the wonderment both of elders and mothers. How intensely

attached was this congregation, elders and church, to their large-hearted, and eloquent pastor, Dr. Guthrie! I do not think that equal successors have, or could be found, for Chalmers, Gordon, Guthrie, or Candlish. The influence of these burning and shining lights will bless Scotland for generations to come.

On account of my close adherence, and constant work among the various orders of the Temperance societies, I have had little time, or ability, to serve other Christian institutions, outside our denomination. The Young Men's Christian Institutions have never evinced much sympathy with temperance work in this country, while in the United States and Canada, they are foremost in promoting it. It surely must be manifest that intoxicants are among the chief snares of young men, and as such, in direct antagonism to their spiritual interests.

With the Peace Society I have ever and heartily given any help that I could afford, and with its chief friends, all over the kingdom, I have had most refreshing intercourse. I shall never be able to over-estimate the real enjoyment I have experienced in my intercourse with many members of the Society of Friends. In Dublin, Wales, Cornwall, in Bristol, Bath, and Gloucester, I have enjoyed their ever kind hospitality, when visiting in connection with the Peace and Temperance work, or United Kingdom Alliance.

With the late Mr. J. Thorp of Halifax, Mr. Joseph Eaton and Robert Charlton of Bristol, Mr. Joseph Sturge and family, of Birmingham, and many of those now living and working for the Master, I can associate the most pleasurable fellowship and profitable communion. It is needless to say, that their delicate kindnesses, their unostentatious attachment to principles, and their large-

hearted christian generosity, have never been surpassed. Surely they make the best of both worlds, securing all literary and social christian enjoyments, and withal by their activity and bountifulness, laying up a good store for the life to come. I can truly say that I have never met with an unintelligent woman Friend, young or old; and good useful libraries adorn every Friend's house, in which I have ever stayed. Domestic comfort and order and family quietude, I have never found wanting. "Blessed is the people that is in such a case; yea, happy that people whose God is the Lord."

The expulsion of the Wesleyan minister, Everett and his brethren, seemed to me an arbitrary and indefensible act, and I could not withhold my sympathy with their expelled friends in different parts of the kingdom. I have ever abhorred every semblance of priestism and priestly power, and so I did not hesitate to speak and preach for the cause of those I deemed oppressed. A very dear ministerial brother of the Wesleyan body, expressed his surprise at the course I took, and said, "It would be better to allow them to settle their own affairs." To which I replied, "Why that was the very advice the Southern slave-holders gave me in Baltimore; but whatever concerns the weal of humanity, black or white, in any and every land, and whatever oppresses the members of Christ's body anywhere, or in any sect, I feel belongs to me as a man in the first case, and as a christian in the other." At the same time, when I remember the difficult task of steering Wesleyanism during the extreme excitements of Radicalism in the North of England in 1819, &c., I am not surprised that Dr. Bunting, Dr. Newton, and others, should exhibit a closer regard for ecclesiastical conservatism, and

should go further in that direction than the religious liberalism of many would suggest.

As I have stated, I met Dr. Bunting frequently in the committees of the Evangelical Alliance, and was always impressed with the wisdom and good sense that distinguished all the speeches I ever heard him make. His administrative qualities were of the very highest order, and his urbanity and candour were equally conspicuous. There was nothing little, or peurile, or fastidious in his procedure. The intelligent thinker, the ready speaker, and the wise counsellor, were strikingly exhibited. On one Lord's-day evening he occupied our pulpit, and gave an excellent sermon for our Foreign Missions. As I had heard that he was not friendly to the temperance cause, and as we kept no wine in our vestry, I had tea ready for him as soon as the service was over, and on an eminent lay Methodist coming to speak to him, as he was sipping the unintoxicating cup—he said, "Now, is not this nice, and just the thing we need, after the fatigues of the day." The more I saw of him the more I felt my heart knit to him, and notwithstanding the great difference of views on ecclesiastics and politics generally, I could not withhold my admiration for this glorious old man, who had been one of the master spirits in Methodism for half a century. From his youthful ministry, my sainted mother had been so edified, that she had transferred to myself, the name of Jabez, which in common with probably hundreds of others, have been derived from the same source. Dr. Beaumont travelled twice in the Hinde Street circuit during my pastorate, and therefore, was my neighbour for some six years. I often met with him in committees and meetings, and he also kindly preached to our people. No greater contrast could exist than he

and Dr. Bunting. In debate with this venerable rival, Beaumont was absolutely nowhere. He was always earnest and full of heart, but in calm dispassionate discussion, he very often failed. His forte was not legislative but oratorical. On the platform, in the pulpit, he often spoke as though he were inspired. His brilliant fancy, his rhetorical flights, his lightning flashes, and his outbursts of eloquence, carried all before him. No marvel, that for pulpit effectiveness, he was universally popular. His loving, amiable spirit, and his genuine sympathetic nature could not fail to endear him to all who intimately knew him.

His sudden death I improved, in a sermon to my congregation. In one respect the two doctors are said to have resembled each other; for both having an immense demand made upon their services, they had to polish up old discourses, and with a limited amount of the precious metal—and it was precious beyond disputation—to do a great amount of pulpit business. The sermon Dr. Beaumont preached for our Sunday-school anniversary, I had heard him deliver in Hull some forty years before, and when I told him that fact as we were taking tea together, he exclaimed, with a hearty laugh, "You don't say so—is it possible!" And when I reminded him of his early ministry at that time, and of Mr. W. Dawson being engaged with him in the anniversary services, he said, "Well, well, I remember it now; but how astonishing that you, a youth, should be there, and that I should give it to your people to-day." The subject was from Psalm cxxxvii. 5,—"If I forget thee, O Jerusalem," &c. How changed is Methodism and its ministers since that day! The heroic band of Free Methodists, with their united churches and prosperous institutions; and now, thank God, at peace with the Wesleyan Conference.

All the leaders of the old body gone. I heard the venerable Benson, when a boy, at the Leeds conference, where the holy Bramwell died. James and Robert Wood, Watson, Lessey, Robert Newton, Bunting, Beaumont, Robert Young, and a galaxy of bright stars, all set on this planet, but shining in brighter spheres. May their successors be as eminently distinguished for cultivated gifts, glowing eloquence, and self-denying labour as their predecessors, and win as numerous a host of souls to Christ, and leave as indelible marks of goodness and usefulness on the sands of time. My heart glows with love to all the families of the various Methodist connexions, and I pray God to send them all abundant and continued prosperity.

Of ministerial brethren of the Wesleyan Methodists, I cannot do otherwise than refer, with special interest, to my excellent father in Christ, Rev. A. E. Farrar, whose spirit and superior talents as a preacher, placed him among the higher class of ministers, and whose genial loving nature, and noble upright bearing, can never be forgotten by those who were intimate with him. He was superintendent of the Hinde-street circuit at the time of his decease, and from his dying bed I received a most kind letter of regret, that he could not assist at the re-opening of our chapel, which he had engaged to do, and shortly afterwards he passed away from the toils of life, with a bright and radiant hope of everlasting joy and blessedness in the world to come.

Among the best sermons I ever heard, I should place first, Dr. Newton's on "The Joy of Angels over repenting Sinners;" second, Dr. Bunting's on Romans viii. 17, "If Children, then Heirs;" third, Dr. Winter Hamilton's at the opening of a chapel, near Halifax, on "What

must I do to be Saved?" and fourth, Dr. Beaumont's on "Thy Kingdom Come."

Among public speeches, I never heard anything comparable to that of Dr. S. Cox of Brooklyn, on his moving the resolution, on "the principles of the Evangelical Alliance." Sir Culling Eardly said on that occasion, "That he had never listened to an address so great and telling, as that which they had just heard." Its transparency, beautiful illustrations, cogent arguments, and holy unction, took the large and learned assembly as if by storm. No speech of Henry Ward Beecher's, or any platform orator I ever heard, even approached that of Dr. Cox. His evident self-possession, and his marvellous unhesitating flow of choicest words, was as near the perfection of eloquence, as I expect to hear in this world.

To this day I deem it a mistake that either directly or indirectly the Friends should be excluded from the Evangelical Alliance, and I lifted up my voice against it, again and again, and repudiated entirely a notion expressed by an influential minister, that Romanism could never be fought by the Quakers. I believe that the Friends do stand in life and telling influence against Popery in all its phases as much if not more than any other denomination of Christians.

The "Eternal Punishment Clause," however essential in the estimation of American churches, is entirely evaded by a large class of the German clergy and professors, and in any case, I think, it is utterly needless. A reception of the Holy Scriptures, as giving to us the inspired will of God, and faith in the Lord Jesus Christ, with the evidences of spritual life, in my opinion are all that are really essential for a basis of any system of Christian catholicity and union.

It is delightful to find that the Americans gave so noble and generous a reception to the friends of this world-wide institution, during its session in New York, last year. It is also a joy to my own heart, that the Methodist bodies have come so closely together during the last few years; so that the New Connexion, the first off-shoot in 1797, the Primitives and the Methodist Free Church, with the venerable Wesleyans, so frequently and cordially unite, and fraternise with each other. One great Methodist confederacy would make them as powerful, as did the Union of the several Presbyterian churches in Scotland. The Baptist Union does open its door to every order of evangelical Baptists, without respect to Calvinian or Arminian sentiments, or close or open Communion.

Nearly from the beginning I have been connected with the "Army Scripture Readers' and Soldiers' Friend Society." Considerably more than twenty years ago my friend, Mr. W. A. Blake, Baptist minister, turned his attention to the spiritually neglected condition of our soldiers, and he commenced a society for holding religious services, for their express benefit, and establishing libraries, circulating tracts, &c., among them. For some time the society was weak, and its income small. I find from the report for 1852, that its receipts that year amounted only to £234, but, with a respectable corps of good men as its officers, committee, &c., the institution grew in favour both with God and man. A similar work, with more of the military element in it, with the Chaplain-General at its head, afterwards united with Mr. Blake and his friends; and now the united society constitutes one of the great Christian organisations of the day—with their two secretaries, offices in Trafalgar Square, and an income last year of £8,682. All

over the world where British troops are stationed, the Readers of this God-like institution, are found labouring with the chaplains, doing their evangelizing work, and making the hearts of soldiers glad by the good tidings of Jesus, the Captain of our Salvation. Mr. Blake is therefore known and loved throughout our army, both by the men and officers, who are found in the walks of true godliness. My esteemed friend is still secretary of the society, and may well thank God for the success of the institution he had the happiness to inaugurate. Mr. Blake has been equally the friend of poor brethren in the ministry, and often he has made them to rejoice with his kindly sympathy and generous help. Our union in this and other christian work, has made him one of my most endeared and respected friends. His true simplicity of spirit, his quiet and unpretentious course of constant and useful work, is in striking contrast to the loud ostentatious men of pomp and glitter, who lose no opportunity of exclaiming like one of old, "Come, see my zeal for the Lord of Hosts!" Mr. Blake is still in the prime of life, and, therefore, if it please God, there is much good work in him for a long time to come. For some years he has edited the *Baptist Messenger*, and is often engaged in anniversary and special services in the metropolis and its suburbs.

His brother, Rev. Jas. H. Blake, is pastor of the Baptist church in Bow, and is justly popular, both as a minister, pastor, and lecturer. He is a great favourite with our Church Street people, as he is among all the congregations where his labours are sought. The two brothers are very dissimilar in nearly every respect: the Brentford church over which William presides, find in him an unselfish-seeking descendant of John, while the Bow-Baptist minister, with much zeal and activi ty and good

ness, has much of the spirit and wisdom of his namesake, the apostle James. They both do however resemble in this, that while they are conscientious Baptists, they are firmly assured, that there are very good people and very many excellencies in other Christian denominations. Mixing as they both have done, with Christian people of other sects, I do not wonder that they have arrived at such a conclusion. May their children and children's children follow in their steps!

I have never seen more striking evidences of genuine earnest piety, than among the military officers, with whom I meet constantly at the gatherings of the Army Readers' Society. With the talented and venerable Chaplain-General in the chair, and a group of Generals around the table, and some most excellent and faithful Chaplains, aiding in carrying on the work, we may well take courage. Many of these good men have lived long in India, China, &c., and have blessed with their religious influence the distant colonies of our nation. They have been the best and kindest and most generous friends of our missionaries, and have returned to labour and give largely to every society, seeking the godly elevation of the soldier. Many of these, with some of the chaplains, are devoted friends of temperance societies, and are valiant in the cause of personal abstinence. It would be invidious to give names, but as I meet them monthly, I rejoice, and give God thanks for them. The bane of the army, and the curse of the soldier, as a rule, is strong drink. How necessary that with the Word of Life there should go forth earnest temperance efforts.

CHAPTER XI.

ON CHURCH MATTERS.

THOUGHTS ON CHURCH UNITY.

UNITY involves the connection of more than one. It may be duality or it may be trinity, or any number essentially conjoined. Our first thought leads us to God, the one Jehovah, concentrating, in His essential unity, Father, Son, and Holy Spirit. So tri-unity is essential to the correct idea of the Divine unity. A unit is one, separable from everything else, and so can not comprise, real, intelligible union or unity.

Unity in man is equally manifest. One man, one humanity, but the jointure and union of different elements. The body with its materialism, the mind with its mentalism, the soul with its moralism, and yet all in their connection forming the unity of man—man, body, soul and spirit. As in God, so in his human image, a tri-unity.

One church or body of Christ is the common reiterated statement of Holy Scripture. Here is the union, not of two, dualistic, or of three, tri-theistic, but of many members, yet "one body." The materials of this one body are vastly varied and numerous, and present great unlikeness as well as essential identity. In intellectual

caliber, in moral perfectness, in spiritual distinction, the variety is almost illimitable. But in the new Divine and holy nature, in the real and new life, in the union with Jesus the head by true faith, all Christians are one, absolutely, essentially, one holy unity. Neither age, nor place, nor dispensation, nor outward forms, nor creeds, nor modes of worship, affect it in the least. As diverse complexions, features, &c., do not in the least affect the unity of the human race, neither is the unity of the spiritual body, the church, affected in any wise by the variety which exists in its living members. The unity of the church is as true, real and vital as the unity in the Godhead, or the unity of the family of man.

Unity is not always visible, and may be surrounded by mystery, as in the Divine and human, or as in the oneness of the church of God; nevertheless, its diverse operations may be known by their manifestations. The work of the Father is seen as distinguishable from that of the Son, and the operations of the Holy Spirit as differing from both, and yet the unity of the Godhead is not thereby affected, but rather displayed. Unity, therefore, is an essential principle in the Divine constitution, and holds a most exalted place in the moral relationship of things. The unity of the Saviour's church is not affected by ecclesiastical institutions, doctrinal creeds, or other disposition of things relating to forms and ceremonial observances. It is both deeper and higher and broader and longer than the circumstantials that surround it.

Convenience and the necessity of things may require denominated arrangements for doing the church's work, extending its influence, or cherishing its fellowship, or vitalising its communion; but this can no more affect its unity than the various winds blowing on the surface

of the ocean can affect the unity by which all its innumerable water drops are in cohesion, or as the changes in its heat or variable winds never go down to the great volume of the waters beneath. The surface ripples or the wave commotions are external, but the sublime unity goes down to its fathomless depths in unseverable grandeur.

This unity in God himself, and as displayed in His marvellous works and so conspicuous in His holy church, is worthy of our devout consideration. The seamless robe of Jesus fitly emblemizes His visible church, and it should not be torn or despoiled by bigoted hands and sectarian enactments. The Divine law of union, surely, should not be infringed by the human law of sectarianism, or of frail earthly interference and assumption. Church laws should look up to and into the Divine, and ever reflect their united harmony and beauty.

Men are not to bring axes and hammers to cut out and hew down divine materials and shape them after human forms, but in holy love and silence to build up the true temple of God as a divine habitation for His Holy Spirit; and, let it be remembered that our *ipse dixit* can no more affect the unity of the Lord's church, than our notions of astronomical science can affect the unity and glory of the heavens.

If these thoughts on unity are true, then it follows that the unity of Christ's church is not only in harmony with the Divine mind, but is worthy of our highest admiration and sublimest affection. That it is schism against God and truth, not to recognise and rejoice in it. That all ecclesiastical organizations should not overlook it, or give it a secondary place, but keep it exalted as a thing of holy beauty and of essential truth. The one Gospel of the blessed God, the one operation of the Holy Spirit,

the one mediator between God and man, the one faith giving a vital union both with Christ and His church, breathing out its loving sympathies, should be cherished with all holy solicitude, and ever evidenced in our Christian amenities and loving words and deeds towards all the followers of our common and blessed Lord and Saviour, Jesus Christ.

CONVERSATION BY A STRICT AND AN OPEN CHRISTIAN COMMUNIONIST.

An inquirer after Christian consistency meets with a professor of Nonconformist principles, who was long a leader in a Pædo-Baptist church, but having adopted Baptist views, is now a most severe defender of that church polity that would exclude all but immersionists from their communion at the Lord's supper. In defending himself, he says, "I felt pained often, that my former friends charged me with bigotry, and think my course has been retrograde, and not progressive."

"But," I said, "why should they charge you thus? Surely it was right to follow out your co nvictions, and what seem to me your Bible convictions. On what ground do they rest their accusations?" said I.

"Why," said he, "of course, when I had taken this step, I felt that I must vindicate the Lord's ordinance, and show the Popish character of infant baptism; but I endeavoured to do it in a Christian spirit, and with arguments drawn from the word of God."

"Well," I said, "they ought not to be offended with you for that. I presume that you freely gave them the right of self-defence and reply; and, I presume also, though you differed in sentiment, you did not allow

your Christian love to decline, but that you treated them as real disciples of Jesus, though mistaken on this point."

"Why," he said, "I treated them always with kindness, but of course I could not hold fellowship with them in the ordinance of the Lord's supper, so long as they perverted the ordinance of baptism."

"I see," I replied, "that you did more than obey Christ in baptism. You set up that ordinance as a test of Christianity, did you not?"

"No," said he, "I did not; but I could not have Church commnuion with either uninformed or disobedient persons. Either they should be taught, if ignorant, or be obedient if they know the will of God."

"Well, then, I see you set up your views of baptism as a test of fitness for Christian fellowship?"

"No," he said, "I set up nothing; but I insisted that those only should celebrate the Lord's supper who had been baptised."

"Oh! I see; then you wished your Pædo-Baptist friends to abandon the Lord's supper?"

"No, I did not do that; for it would have been presumptuous for me to have done that: besides, they have as much right as myself to attend to that Divine ordinance."

"Well, so I thought," I replied; "but I am so perplexed that I do not understand what you really did do then."

"Well," he said, "I stated that I could not sit at the table with unbaptised persons, so I withdrew to have fellowship only with the obedient followers of Jesus."

"Well, I think now I understand you. You did not deem their unbaptised condition to unfit them for the

Lord's supper, but only to unfit them for having it with you. Is that it?"

"Well," he said, "I must protest against your putting it in that way. But I thought that my last declaration was plain and satisfactory."

To this I rejoined, "Now let me ask you, dear brother, a few questions, and let us see precisely how and wherein we understand each other. Do you," said I, "admit the Christianity of your former friends, including their excellent minister?"

He said, "I do, most sincerely."

"Do you believe," said I, "they are sincerely desirous to obey and please God?"

He said, "Undoubtedly."

"Do you think that it is for want of light, that they hold by Pædo-Baptism?"

"Well," he said, "I should say it is, if I may judge from my former experience."

"Will you admit too, that they do enjoy God's gracious smile, and have communion with Him?"

"Yes, I have no doubt of that; but still I think," he said, "God would be better pleased if they were more obedient to his truth."

"But you also yielded the point, that they ought to celebrate the death of Christ among themselves?"

"Undoubtedly: I would not be so absurd as to say that, neglecting baptism, they should add to that, the neglect of the Lord's supper."

"You would not have them, I presume, abandon infant baptism and be dipped, until they saw it was scripturally right?"

"Of course not, or else it would be little better than hyprocrisy."

"Well, so I thought. Then it appears, after all, you

merely want them to confine their fellowship to themselves; and that, if they do that, you have nothing to say about it?"

"Why," said he, "you place the subject in so grotesque a light, that I cannot just say no, or yes, to it as thus stated; but I do think that Baptists should honour their Divine Head and their holy principles, by having no fellowship with Pædo-Baptists."

"But," I said, "I don't think you mean that, after all; for has not every spiritual person communion with the whole body of Christians?"

"Yes; but," he tartly added, "I mean visible fellowship."

"Well," said I, "but do you not in some degree have this by admitting, as you have done, their Christianity and sincerity? And do you never worship with them—never pray or praise God with them?"

"Why," said he, "of course I do: I am not become a rabid bigot."

"Well, I thought you had not; but if you do those things, is not that fellowship—and visible fellowship, too?"

"Yes," he said, "it is, but you know I meant visible church fellowship."

"Ah! I see, you pray and sing with them as persons out of Christ's church, do you?"

"No," he said, "I do not that either; for I have said enough to show you that I believe them to belong to Christ's invisible church—his spiritual church—his mystical body; but they do not maintain the whole of the ordinances of Christ, so I could not admit them into the church to which I belong."

"Well, but is the church to which you belong entirely distinct from the true catholic church of Jesus?"

"No," said he, "it is not, it is a part of that—only more enlightened and more obedient."

"Well, then," said I, "it seems to me that you are the very person to instruct these mistaken Pædo-Baptists, and that you should not reject or exclude them altogether, for how are they to get more light but by uniting with you?"

"Yes," said he, "but we will instruct them before they are received."

"Then," I said, "do you think it right to treat them as unconverted persons?—for, if you admit their conversion, ought you not to receive them, and shew them more perfectly the way of the Lord? Besides," I said, "they cannot allow themselves to be thus treated as unchristian, and be kept without the pale of Christian fellowship." I also said, "If Christ, the infallible head, has admitted them into His church, what harm would follow if you did so into yours? If they have constant communion with God, and if the great and holy Parent does not find their mistake on the subject of baptism to render them ineligible for the loftiest of all unions, why cannot you condescend to let them have public union and fellowship with you? Besides," I again added, "how are they to be set right if you keep them away from the superior light of your teaching and observance? And how can you reconcile the statements, that they ought to celebrate the Lord's supper with each other, but that it is wrong to do so with you? If it be right for them to do so in an Independent chapel, surely it does not become an improper act to do so in a Baptist place of worship."

"No," said my friend, "it might be not wrong in them, but it would be inconsistent in me."

"Well," I said, "how so?"

"Why because I should be sanctioning their error."

"But you do that already by admitting their Christianity; it seems to me you must either place them out of the pale of Christ's church, on that account, or you should receive them as Christ has done; and in the spirit of love, endeavour to lead them to a right knowledge of Christ's will in the ordinance of baptism. I very much rejoice that you followed out your convictions in obeying Christ's baptismal command; but I cannot rejoice that you have so far abandoned the loving, catholic spirit of your good old pastor. It is very clear, whether in your church or out of it, that your Pædo-Baptist friends are amenable to Christ. He has received them, justified them, adopted them, and is preparing them for heaven; and for their defects of knowledge or obedience you are in no way answerable: but I cannot help saying, that your spirit seems to me as far from that of Jesus, as their infant baptism practice is from primitive order. At any rate, I see no reason at all why the real children of God may not sit down in communion at the table of their dying Lord. To separate and divide here is very much like tearing the seamless robe of our blessed Saviour."

My friend could not see the force of this, therefore said, he much regretted to find that I was too loose and latitudinarian in my sentiments for him, and, while he would not be a bigot, he would never consent to sit down at the same sacramental table with those who set at nought the institution of Christian baptism.

To this I replied, but, I regret to say, without effect, "that his Pædo-Baptist friends, if guilty of doing that, would disqualify themselves for the Lord's supper anywhere; but that, according to his own full admission, they were simply in error of judgment, that they were

humble and obedient as far as they perceived the will of Christ, and that they believed, no doubt most truly, that they had honoured Christ's ordinance in the baptism of their children."

"No, no," said he; "I do not see that; and I fear a prolonged discussion will not bring us to a more united opinion."

Thus ended my conversation with one in whom I expected to see the full Christian disciple standing out in all Christ's fulness and beauty. I saw in my friend's spirit the tendency which exists to elevate unduly those particular points which distinguish us from other Christians. And this seems to be the very key stone of sectarianism. "Instead of duly respecting all truth, and giving to the whole a holy prominence, often some minor point is singled out—I mean some view which does not affect vital Christianity at all—and this is made the pass-word of the party." How much need is there of a deep fulness of holy love, and its unvarying fruits of gentleness, kindness, and forbearance! Alas! the spirit of the disciples, in forbidding the man to cast out devils because he went not with them, still fearfully prevails. How much rather should the admonition of Jesus be heard and followed—"Forbid him not, for he that is not against us is on our part." (Mark ix. 39, 40.) I felt that all should in

"Strictest friendship dwell
Who the same Lord obey."

But I felt, also, that I must not give up my task, and that, probably, this check in my sanguine course, was necessary to show me the very diversified phases the Christian character assumes.

RECEPTION OF BELIEVERS INTO THE CHURCH.

SUBSTANCE OF A SERMON BEFORE THE MEETING OF THE NEW YORK CENTRAL FOREIGN BAPTIST ASSOCIATION IN BUFFALO, AUGUST 28, 1872.

"Wherefore receive ye one another as Christ received us, to the glory of God."—*Romans* xv. 16.

The subject of our discourse is Christian Communion. The Episcopalians, the Presbyterians, the Methodists, the Congregationalists and other evangelical churches commune together, and they find a precedent for their course in the practice of the primitive church. One of the articles of the creed of the Anglican Church is, "I believe in the Communion of Saints."

The first question to be considered is, Who are the persons to be received? The context supplies the answer. We are to receive all who are in the faith. There are different classes of believers—the learned and the unlearned, the intellectual and the dull—but all are in the faith, and equally their varied condition makes no difference in their claims to be received.

But real evangelical faith must be personal faith, individual faith. There is no such thing as exercising faith by proxy. All is personal, and belongs to the conscience, the understanding, the heart of the believer. The faith of the Scriptures is evangelical faith, receiving the truth with the heart.

True faith is self-evident. Every man who has received the faith of God has passed from death unto life, from bondage to the glorious liberty of the Son of God. Faith purifies the heart, and produces the fruits of love. Persons possessing this faith in Christ are the ones to whom the text refers.

The text includes none else. Any other view would be self-contradictory. It does not include disbelievers nor unbelievers. A disbeliever is one who rejects the truth after examining the evidence; an unbeliever may have never looked at the subject. Our communion is necessarily confined to those who receive the truth and live in the truth.

What kind of a reception should we give those believing the truth? We should receive them into our hearts and affections. They are our brethren and sisters, our kith and kin. We should receive them into Christian Communion. They belong to the Lord. They are parts of His body.

Every day, in the exercise of our devotions, we do commune with them. If that communion can be made more visible at the Lord's table than in any other place, then the Lord's table is the very place where we ought to receive them.

We should receive them into actual, full and unequivocal church fellowship. Is your holiest place more holy than the heart of the Son of God? Christ has received them. They are children of God. "To as many as received Him, to them gave He power to become the sons of God." Every true believer is a child of God, and every child is an heir of God and joint heir in Christ.

On the ground of this reception we are commanded to receive them. Our reception is not a matter of choice; it is a matter of divine command. We should receive them, not coldly, but joyfully, as brethren beloved in Christ. We should receive them into all Christian privileges. We should receive them into all Christian services. The Christian life is a life of service, of responsibilities. Persons are not converted for their own individual salvation alone. Those who are made

children of God are to unite their efforts in bringing others into the fold.

This is done for the glory of God, the highest of all conceivable ends.

We appeal to our hearers in this matter from a Baptist stand-point. Are all non-baptized persons out of Christ? Are they non-believers or unbelievers? Some might say yes; but it would be hard to find such. If they are out of Christ, they are not the persons referred to in the text.

If these non-baptized persons are out of Christ, they are in a state of rebellion. Do you mean to admit that? Is the little handful of Baptists the only ones in Christ? The most rigid Baptist would not say that God has not raised you from such a state of mental disease as that. You must unchristianize the whole of Christendom but the Baptists, to be consistent with such a narrow view. But you do not believe it. Then if Christ has received them why should not we receive them? Let us receive them, that we may teach them the truth as we understand it. Some of the brightest gems of the Christian Church have never seen the ordinance of Christian Baptism administered. I have stood by the graves of the Wesleys, and handled the relics of George Whitfield, and my heart glowed as I thought of the thousands of souls which had been brought to God through the Christian efforts of those devoted men. And John Payson: did any one who ever read the history of his life and labours, doubt that he was truly a child and heir of God?

The most eminent of the Baptists themselves knew nothing of the narrow creed which would drive any of God's children from His table. John Bunyan, the im-

mortal dreamer, Robert Hall, John Foster, and other shining lights of the denomination are instances of this.

In England the great body of Baptists have adopted free communion, and our own church in London was one of the first to throw down all barriers between our communion table and Christians of other bodies.

THE QUESTION OF COMMUNION AND CHURCH LIBERTY, IN REGARD TO AMERICAN BAPTIST CHURCHES.

The intensity of thought on the subject of strict or Christian Communion, is perfect evidence that the American Baptist Churches have strong convictions on the subject, and so far it is matter of rejoicing than otherwise. Nothing is worse than indifferentism, on any question where religion or religious belief is concerned. The great question of Scriptural Baptism, must ultimately have the accord of the whole Christian Church. As Popery and human creeds and rites disappear, so infant sprinkling will become obsolete with them. Already few of our Pædo-Baptist brethren can keep their people up to the subject, and fewer still venture to make it an absolute *sine quâ non* to church fellowship. Many feel that to leave the people to judge for themselves is about the best thing they can do; so the signs of the times are decidedly in our favour, and we have no doubt will continue and be increasingly so.

Now it is ours to meet these persons in the spirit of unfeigned love, and lead them into this realm of Divine truth. By the power of attraction they are to be drawn nearer to ourselves, and nearer to the views we think right on the subject of baptism; but will keeping them

outside our Churches and away from them, make them more familiar with New Testament teaching on baptism, or be likely to bring them over to the truth. Aquilla and Priscilla took the eloquent Alexandrian Apollos to their house, and there more fully explained to him the things of the Lord. They did not denounce him as ignorant, or as disobedient, but they acknowledged in him all that was Christ-like, and then led him up into the higher spheres of Gospel truth; this, we think, would be an example worthy of our brethren to study and imitate, and it is an exhibition at once of fidelity to truth, and love to the man. It is in our Baptist Churches Pædo-Baptists will see the ordinance of immersion acknowledged and regarded, it is here they will meet with brethren and sisters who can teach this department of truth more perfectly.

Thus we effectually promote the interests of truth, build up our respective Churches, and really strengthen our Baptist Denomination. Now it is not loose latitudinarism we are pleading for, but the fellowship of those who have been Divinely illuminated by the Grace of God, who have been renewed by the power of the Holy Ghost. If men and women are never really converted, nor ever regenerated except in connection with baptism, then I can understand the logical sequence of excluding the unimmersed from the Table of the Lord.

But few of our Baptist friends would choose this as the ground of refusing Pædo-Baptists the privilege of communing with us, and I see no alternative between this course and admitting them as the Lord's children, called, justified, and chosen of God as heirs to all Gospel privileges here, and eventually to life everlasting in the world to come.

But aside from all this, surely all Christians have a

right to decide this question for themselves; and a decision either way ought not to be followed by bitterness of spirit, or an attempt to cast out of our Associations, Churches which take the liberty of thus settling this subject. It is tyranny of the worst kind, and as bad as any Popish Bull, to declare that Churches shall not have this essential privilege without any molestation or invidious distinction whatever. No man or body of men can give this power, nor can any with justice or reason take it away.

And the whole Ecclesiastical system that attempts this, exposes itself to strong suspicion, as being tainted with the very worst kind of domination, that which wounds the consciences of God's people.

And it is equally futile in its results, the more you interfere with what people deem their religious rights, and the more they resist and set at defiance the men who assume such prerogatives. Surely the Christian Baptists of the United Kingdom in Great Britian, are as pious and intelligent, and as anxious for Christian purity as our American brethren, and for their faith have paid penalties for truth, which they have never been called upon to do. And the men under God, who have rendered Baptist Churches among the glories of our land, are not to be spoken of as either time servers, or as ignorant of the eternal immutable privileges to which all the saints are called in Christ Jesus. Let our strict brethren be content with holding what they deem the truth on the Communion subject, and teach it with all fervent earnestness, but let them not venture to persecute, directly or indirectly, those of more Catholic sentiments, lest in doing so they should sin against Christ, who lives and reigns in the hearts of the feeblest Members of His Kingdom.

THE DUTIES AND RESPONSIBILITIES OF THE DEACON'S OFFICE OF THE GENERAL BAPTISTS' ASSOCIATION.

It will be perceived at once that this subject has to do immediately with the ecclesiastical order of the kingdom of our Lord Jesus Christ.

It is not necessary that I should dwell at large on the views entertained by all who believe in the independency of christian congregations, and that the only recognized permanent officers in the New Testament church of Christ, are *bishops* and *deacons*.

Apostles were extraordinary servants, called and commissioned to preach the gospel and establish christian churches, in whom it was essential that they should have seen the risen Messiah; so that succession to them in a literal sense is an utter impossibility.

Evangelists were proclaimers of the gospel sent forth by the churches to labour among those who were without, and to carry the glad tidings of mercy to the world at large.

Bishops, Presbyters, or *Pastors,* had the direct oversight of the churches, laboured in word and doctrine, administered ordinances, and presided over the assemblies of believers.

Deacons, the other class of officers within the church, with their duties and responsibilities, form the subject for our present consideration.

It has been the aim of many episcopal writers to show deacons were an inferior kind of clergy, whose office combined both spiritual and secular duties; but candid and enlightened writers of the same school, have distinctly denied the correctness of that assumption. Mr. Milner, the church historian, says, that the church governors at first, were of two ranks, presbyters and

deacons. And Mr. Scott, the revered and excellent commentator, remarks, "The pastors of the churches were distinguished from the deacons, who managed the secular matters and concerns of the church." The name itself, which signifies servant, will furnish no assistance in coming to an accurate conclusion in reference to the deacon's office. Hence we find it applied to Christians in general (John xxii. 26), where Christ says, "If any man serve me, let him follow me; and where I am, there shall my servant [literally, *deacon*] be." It is applied to civil rulers. Thus Paul, when inculcating obedience to constituted authority, says (Romans xiii. 4) "For he is the minister of God [literally, *deacon*] to thee for good." The name is often applied to the apostles and first pastors, and is also given to the blessed Redeemer, where Paul asks, in his letter to the Galatians, ii. 17, "Is, therefore, Christ the minister [literally *deacon*] of sin." It is obvious from these instances that we must apply to other collateral sources to understand fully the distinctive features of the deacon's office, the original appointment being involved in considerable difficulty.

Many biblical critics and expositors have considered that the first reference to deacons is found in the sixth of Acts, were "seven men of honest report, full of the Holy Ghost and wisdom," whose names are given, were set apart to certain duties arising from the emergencies of the occasion. But, we would ask, is it not more probable that such an office had existed from the beginning? seeing that the same labours had to be performed before, as well as after the period to which we have referred. We would rather conclude, therefore, that the original deacons of the church at Jerusalem had been all Hebrew Christians, and hence the suspicions of the Hellenists (that is, the Jews who used the Greek language),

were excited, and they complained that their widows were neglected in their daily ministration.

We cannot suppose that the apostles, prior to this, had themselves discharged the weighty duties of this administration; and they obviously intended in their reply to show that it was not fitting that they should interfere in it.

We perceive, therefore, that the seven brethren appointed were added to the deaconship, that an impartial distribution of the church's bounty might be secured, and the harmony of the brotherhood maintained. At any rate, we have here the selection of certain brethren to discharge in order the duties specifically stated. Those duties are described as, "serving the tables of the church."

These tables doubtless involved the Lord's table; so that the deacons were called upon to provide the elements of bread and wine for the celebration of the Lord's Supper.

The tables of the poor were also included, and hence the "fellowship" (that is, the contribution), of the church, made weekly for the purpose, was doubtless under the care of the deacons, and the distribution devolved upon them. Then the tables of the apostles, or evangelists: men who when fully devoted to their work, required to reap of the carnal things of their brethren. To meet this emergency also, and to secure the adequate supply of the minister's wants, would fall under the jurisdiction of the deacons.

It will be seen that these were all secular duties, the faithful and orderly discharge of which, however, was essential to the harmony and prosperity of the church. These were certainly the principal duties of the deacon's office.

Doubtless some of the early deacons were eminent both in preaching and prayer; still these exercises do not appear to have formed an essential part of the deacon's office. We may presume that many other duties were committed to them on account of their pre-eminent wisdom and sanctity; but they were not any part of the diaconal office, but were given them by the cheerful suffrages of the brethren.

It is highly important that this view should be known and maintained, so that the rights and privileges of the brotherhood should not be invaded by the assumption of an unscriptural authority by an oppressive deacon.

Ministerial despotism is both mean and contemptible; yet it is not to be forgotten that a harsh, intolerant, and repulsive exercise of the diaconal power is still more despicable and pernicious. Yet should it happen, as it often does, that the deacons are the fittest persons for other eminent services, then it will be for the happiness of the church that they should be appointed to them, and be honourably sustained in their efficient discharge.

In the management of the secular affairs of the church much skill, discretion, and fidelity are requisite to obtain the necessary funds for the exigencies as they arise.

To keep up a liberal spirit among the people, to be forward to devise liberal things, and to secure the pecuniary fellowship of all according to their respective ability, is a work of such magnitude and importance as to require the active and devoted services of several faithful deacons in every church. Pecuniary embarrasment is often the prelude to discontent, confusion, and division; while good, systematic pecuniary arrangement will go far towards securing the confidence of the church, and the respect of those who are without. Indeed so onerous did the apostles deem the duties of

the deacon's office, that they have given the most full and explicit directions as to the characteristic qualities of those who should fill it. In the case to which we have already referred, in the sixth chapter of Acts, it was required that they should be "men of good report," whose Christian integrity and unblemished life were beyond suspicion. "Full of the Holy Ghost,"—men of great spirituality of mind and of wisdom; men of good natural capacity and sound understanding, who, it might be perceived, would act with judgment and discretion.

In the apostle Paul's epistle to Timothy he dwells at large on the essential qualifications for this office. He demands first, that the deacons should be "grave,"—men of sedate minds, serious, sober-minded. Levity, foolish talking, and jesting, are at all times inconvenient; but especially so in ministers and deacons, who are to be examples to the flock. No man of light and trifling habits can be extensively useful in the church of God. He then proceeds to state that they must not be "double-tongued,"—not capable of prevarication, but of pure and sound speech, which cannot be condemned. An ingenuous, thoughtful spirit, is indispensable in those who will often be called to correct misunderstandings among the brethren; and the word of such should ever inspire all parties with the utmost confidence and respect.

The deacons, too, must not be given "to much wine," but be everywhere known as of thoroughly sober habits, and whose conduct places them at the greatest possible distance from those who are given to luxurious and sensual indulgencies. If the scandal of inebriation is to be kept out of the church, it will become its officers to set a rigid example of sobriety.

He also adds that deacons must hold "the mystery of the faith in a pure conscience;" that is, they must be sound, evangelical believers; holding the doctrines of the gospel in all their essential purity, and having and exhibiting the purifying character of their creed in a conscientious and holy walk and demeanour.

He further states that such should also "be first proved;" that is, fairly tested and fully tried as to their Christian sincerity and stability, so that it may be distinctly ascertained that they possess the qualifications necessary for the office.

Much stress is also laid on the domestic circumstances of those who are to be entrusted with the deacon's office. This demanded that their wives must be also "grave," God-fearing persons; not slanderers, nor gossips, or busybodies, but persons who have the full government of their tongues, and avoid all evil-speaking. "Sober," of rigidly temperate habits; for however pernicious habits of inebriation may be in men, the least approach to them is absolutely odious among women. "Faithful in all things,"—as wives, as mothers, as sisters of the church; and in all their transactions in the world, of unblemished integrity and fidelity.

The deacon moreover must not be a polygamist, but the husband of one wife. Having entire authority over, and perfect order in his own family, "ruling their children and their own houses well."

Such are the important characteristics which the apostle demands should distinguish those who are eligible to the deacon's office. It would appear from the case we have already cited in the Acts, that the election of the deacons is the prerogative of the church. Hence the apostle said, "Look ye out among you seven men," &c.; but the designation of such to the office is the

work of the ministry, for he immediately adds, "Whom *we* may appoint over this business." The choice, therefore, is with the brethren at large, but the ratification of that choice is with the ministers whose fellow-helpers they are to be.

We have no evidence that deacons were elected only for a given time; and it is possible the annual choice of persons to fill that office may tend to strifes and debates and emulations, which might be productive of great discomfort, both to ministers and people.

Hence, where the office of deacon is to be permanent, the utmost care should be taken in electing brethren to this high and important official vocation.

We fear that often worldly respectability has a greater influence in the choice of deacons, than a regard to those high spiritual qualifications insisted upon by the apostle; and if so, we need not marvel at the worldly, secularized spirit, and religiously low condition of many churches. Next to the pastor, the deacon should be the exemplification of all that is spiritual and holy, and fully devoted to the cause of Christ. When eminent piety is united to respectability of station, then it may be fairly presumed that in the possession of greater leisure and influence, such may be especially useful in the deacon's office.

It is important too, in all cases, that the deacon should be thoroughly intelligent, well-versed in scripture truth, and whose good manners and christian courtesy will commend him to the approbation of the brethren at large.

Ignorant, rude, and unmannerly men should never be thrust into the office, or called to exercise diaconal power over civilized people. Christian politeness, under the direction of true piety and love unfeigned, is a high

recommendation, for all active persons in the church should be attractors to those without, and their manner should be calculated to inspire all classes of persons with affectionate attachment towards them.

To deacons possessing these qualifications, we would say,—"Beloved, and highly-esteemed brethren in Christ Jesus, suffer the word of exhortation. Labour to magnify your office," by the high veneration in which you hold all that is undertaken for the Lord Jesus Christ. In the discharge of your important duties ever set the Lord before you. Endeavour to keep up a healthy state of personal piety; and next to this, be earnestly anxious to do all the good to others within the sphere in which the providence of God has placed you. Be faithful and affectionate friends and coadjutors of your ministers. Hold up their hands, and encourage them in their labours. Make adequate arrangements for their respectable and comfortable support. Be scrupulously jealous of their reputation, and tenderly solicitous of their feelings.

Be kind and considerate to the poor of Christ's church. Administer the bounty of the brethren with impartiality and affection; and with the pecuniary aid afforded, let it be manifest that your prayers and blessings ever accompany it. Advise them in their perplexities, counsel them in their difficulties, visit them in their afflictions, and sympathise with them in their sorrows.

Labour to keep up a benevolent spirit of christian enterprise in the church: provoke by your own example those around you, to love and good works. Inculcate among the rich and affluent, the importance of a beneficial remembrance of the poor. Exercise rigid order in all the pecuniary affairs of the church; and by prudence,

punctuality, and faithfulness, show both minister and people that they may safely confide in you.

Avoid the love of display, and the undue exercise of power. Remember that the servants of all, and those least in their own esteem, are greatest in the kingdom of heaven.

By prayerfulness and holy vigilance, and untiring fidelity, purchase for yourselves a good degree and great boldness in the day of the Lord.

Churches favoured with such deacons, should hold them in great reputation, and "esteem them very highly for their works' sake." Cheerful deference should be paid to them, and they should be the objects of grateful and prayerful solicitude at a throne of grace.

As their office is honorary, their disinterested labours should ensure the cordial favour, and cheerful co-operation of all their brethren.

In the early church it is obvious that elderly and decidedly *pious women*, were elected as *deaconesses* of the church. Phebe evidently was such an one, and so also, most probably, those women who so greatly helped the apostles in the gospel. Pliny also, in his celebrated epistle to Trajan, refers to two female christians, who were put to the torture, and whom he describes as being called ministers, (deaconesses) of the church.

From the Records of the Broadmead church, Bristol, we extract the following paragraph in reference to this subject:—

"Upon the 4th day of the 1st month, 1679, four sisters of the church that were widows, each above sixty years of age, were chosen *Deaconesses* for the congregation, to look after the sick sisters; and on the 18th of the same month they were solemnly set apart to that work, by fasting and prayer. Their work was

further declared to them in these particulars. 1st. To visit the sick; to have an eye and ear open to hearken to and enquire who is sick; and to visit the sick sisters; in an especial manner to see what they need, because it may not be so proper for men in several cases. 2nd. To visit, not only the sisters, but the sick brethren also, and therefore some conceived this may be the reason why they must be sixty years of age, that none occasion of offence may be given, and as 1 Tim. v. 14. 3rd. Not only to take care of the sick bodies of the brethren and sisters, but that their wants may be supplied; and therefore to make reports back of their condition to the elders and deacons of the congregation. 4th. It is their duty also to speak a word to their souls, as occasion requires, for support or consolation; to build them up in a spiritual living faith in Jesus Christ; for, as some observe, therefore there is not an office of Christ, in his church, but it is dipped in the blood of our Lord Jesus. 5th. Some think it their duty to attend the sick, and if so they are to be maintained by the church."

It is obvious that there are many duties connected with the sisterhood which could be more judiciously entrusted to pious women. And when we remember the tenderness of the female mind, and the fervour of their religious affections, is it not desirable that the office should be revived? We feel confident that much useful talent would be thus brought into efficient exercise. Our Wesleyan friends, in their appointment of pious female class-leaders, avail themselves most extensively of the consecrated energies and influence of their godly women. Who so well-suited to visit and converse with female candidates? to make all necessary arrangements for their baptism? to be employed in cases of female discipline? to visit and sympathise with the widows,

and their afflicted sisters? And in the discharging these duties, let them have the recognised honour and esteem with which the apostle treated so many distinguished women in the early churches.

We live in times when all the fragments of influence and usefulness should be carefully gathered that nothing be lost.

To conclude: in working for Christ, the whole of his spiritual body in the church should be actively engaged. Ministers and deacons, so far from exhausting the talents necessary to be employed, should only take the lead, and bring into active operation the united energies of the church. It should be the holy ambition of every converted person to do all in their power for the salvation of souls, the prosperity of the church, and the glory of God.

Ours is a day when fervent piety should be connected with burning zeal and ceaseless exertion. Nothing else can at all meet the exigency of the present low state of the cause of the Redeemer, and the spiritual need of the teeming millions around us.

Ministers, deacons, and members, must all be up and energetically employed, or the rising tide of worldliness will imperil the church of God. What with the ardent and spreading influence of Rome, with her seductive pomp and pageantry; the insidious inroads of a specious German theology, which, to say the least, is semi-infidel; the deeply immersed condition of the great masses in their worldly anxieties and secular pursuits; it behoves all the friends of true evangelical religion to be found valiant at their posts, and to be abounding "yet more and more in the work of the Lord." Let God be honoured by the cultivation of holy and devout study of the interests of the church and by fervent

believing prayer, by cheerful obedience and self-denial, and then we may confidently expect that He will send peace within our walls, and prosperity within our palaces. Zion shall be built up, and her glory extended, until she shall become a praise in all the earth—(1847).

CHAPTER XII.

PAPERS ON SOCIAL QUESTIONS.

I.—IMPROVIDENCE AMONG THE WORKING CLASSES.

To the Editor of "The Star."

SIR,—As your columns will not for some time be occupied with parliamentary reports, may I be permitted to call the attention of your readers to some of the social questions of the day. I earnestly sympathise with the efforts of those engaged for the extension of the franchise, and shall be ever ready to throw into that work my mite of influence; but I believe that the amelioration of the social ills of the masses is yet more important, and ought not to be held in abeyance till political reform is attained. The high intellectual and moral position of our country is the just admiration of the world. Probably in no other nation do the people possess all the advantages enjoyed by the labouring classes of our land. The means of education, both secular and religious, are almost universal, and within the reach of the great proportion of the people. Our excellent and cheap literature is sown broadcast over the United Kingdom. Our philanthropic and beneficent institutions are the glory of our nation. Religious influences in the Church of England have a vitality and power they never previously possessed. And the energy and agencies of Nonconformist denominations are exhibited in every possible

form for the promotion of the social and moral upraising of the people. There may be a considerable amount of purely ecclesiastical zeal and emulation mixed with all this, but no one can doubt that the true and earnest desire of our good Christian people, both ministers and laymen, is to lessen social ignorance and misery, and to make the suffering portions of the population both better and happier. No doubt a great amount of good has been effected, and that the agencies, under the blessing of God, are lessening to some extent the social evils around us. But it is equally true that a fearful amount of suffering and degradation has not yet even been explored, much less decreased, and that the dark, horrid regions of depravity, vice, and crime, have yet to be revealed, in order that true philanthropy may effectually grapple with them. Having ministered for thirty years in the north-west of London, I am absolutely appalled by the frightful magnitude of social corruption and wretchedness constantly present to my view, and I regret to add that in this district all the means employed have failed to diminish it—nay, in some respects, it is manifestly increasing every day. I have tried to systematise the subject that I might more fully understand it. I have looked at it in these forms,—improvidence, poverty, suffering, vice, and then recklessness and crime. I see two main sources of the general improvidence of working people: dissipated fathers and heads of families, and ignorant, untrained, and therefore disqualified wives and mothers. The wages earned are materially reduced by the first, and then miserably wasted by the second. The husband's habits sometimes of foolish spending, or indolently wasting his time, taxing his week's productions some twenty or thirty per cent.; and then by the wife's ignorance and expending the remainder

most unprofitably, another twenty per cent. is literally lost, so that a great proportion of the working people do not enjoy more than half the wages earned.

The scene is totally changed where the husband unites with some working man's club, and where the wife has been taught the essential economical duties of thrift, cleanliness, and prudence. Here will be enjoyed the advantages of all the wages earned, and the wife in various ways will add to their amount by little acts of profitable labour and wise expenditure. In these cases, too, there will be a circumspect investment in sundry established sick and burial clubs, or in making regular investments in saving banks or building societies. But the prevailing improvidence of nine-tenths of the people is the one prolific source of the extreme poverty, disease, and wretchedness of the families crowded around us. To meet this state of things we must multiply our agencies of education, and the education itself must be directly of a practical character. Our evening lectures and educational classes, well-conducted musical soirées, open and accessible parks and playgrounds for the young, will no doubt do much; but to tell to any ascertainable amount they must be largely multiplied, especially in our metropolitan densely-crowded districts. If local institutions should be formed for teaching our young and married women house economy, including plain and good cooking, sewing, knitting, the best means of washing and clothes mending, together with profitable marketing, and house frugality, and absolute cleanliness—what good might not be effected! And what a sphere of usefulness is this for Christian women to occupy, where by an hour or two weekly they might help to diffuse the blessings of fireside enjoyment all around them. In some places this has been tried, and the re-

sults have been most satisfactory. There are at present ladies acting single-handed, and whose works of love have transformed wretched hovels and miserable families into homes of order, morality, and happiness. Could our dense vicinities be divided and sub-divided into small and manageable districts, and would ministers of religion call out the female influence around them, I believe a great aggregate of good would speedily be effected, and that too without large salaried officials or expensive visitation, but by Christian ladies kindly showing the women of our working men's houses how to make their homes and families happy. I lay the utmost stress here, for as the wives and mothers of the people are, so will be our family groups and social conditions. There are questions, however, really underlying this, and these have to do with the children and young people of our labouring orders. To these a separate chapter must be given. At present we are looking at one item of our social wretchedness, and that is social improvidence, and this will demand a fuller illustration as we proceed. Britain is pre-eminently the land of homes; and these homes, cleanly or in dirt, providently or improvidently regulated, the abodes of intelligence and order, or of ignorance and vice, will inevitably be the glory or shame of our country.

I give two illustrations of the working out of improvidence and providence, and these might be multiplied a thousand fold. I know a man who earns the year round twenty-seven shillings a week. He has two children. His wife was from an agricultural district. She can barely read, and has had no domestic training beyond being able to do plain sewing and knitting. She has no idea that cookery is an art. She can boil potatoes, and get meat out of its raw form, and make

what she calls puddings. But, of an indolent and listless temperament, she allows her house to be untidy, I think I might say, dirty. Her arms do most work in fine weather in lolling over the window-sill, and seeing the activities of street life. The husband is very much the reflection of his wife. His clothes have borne manifest and sundry mendings, and he looks very much like a sort of no-care-about fellow. He is the shopmate of many like himself, and about sixpence a day and a shilling on Saturday evening are expended in sustaining good fellowship, so we will deduct four shillings from his twenty-seven, and then twenty-three are left for the entire support of himself and family for the week. He pays four shillings a week for a large parlour and the use of a kitchen, so that nineteen shillings a week are left, but a shilling of this goes to a club, which meets at the "Rule Britannia," and now his wife fingers the eighteen shillings. She has an idea that every Saturday evening, when her husband has spent his shilling with his shopmates, they ought to have a merry little treat, after she has got the children asleep. So some delicate savoury morsel, and a pot of stout to keep it countenance, are procured, and before the man and his wife retire, they have just enough of sober activity left to get into bed. Sunday forenoon is invariably spent in dozing, and by about one just in time to get into the tap of the "Jolly Joiners' Arms" the husband goes out to get a sip to give him an appetite for his double meal of breakfast and dinner. When on Monday the week's work again begins, the wife has about fourteen shillings to steer the establishment through it. Coals, wood, soap, candles, reduce it below twelve. Then cheap and bad provisions are resorted to, and before Saturday comes round, sundry interchanges between this slattern

and her golden balls uncle take place. Now, here are no laid-up means for clothes and the necessary sundry expenses of life, or contingencies of sickness, or want of work.

Now let me give you a contrast. I know a man who earns only twenty-four shillings a week, and in very bad weather, in the depths of winter, he is sometimes out of work for two or three weeks. But he is a man of noble principle, and his wife had a good intelligent mother, who taught her house-work duties, and she is active and almost worships a clean hearth and a tidy house. He devotes one shilling a week to a benefit society, one of the rules of which is that it should not be held at a public-house. Early on Saturday afternoon he conveys to his home exchequer his twenty-three shillings, for sustaining his domestic institution. But one shilling or more goes to the Post-office Savings Bank, and one shilling to a Building Society, and now he has the round even sum of one pound left. He pays four shillings and sixpence rent, for he will have a small bedroom in addition to their living apartment. His wife goes with ready money and lays in provisions for the week, and she never visits the "three balls." She and her husband go to a place of worship hard by; their two children—for the third is an infant—to the Sunday school. Her husband also pays half-a-crown a quarter to a working-man's club, and his spare evening hours are spent in recreation and mental improvement. His wife takes in a sufficient amount of ironing and getting up of linen to realise about three shillings a week, and thus by providence, temperance, and thrift, they live in comfort and respectability. He says, that when he gets into his own house, and is free from the heavy burden of rent, which swallows up a fifth of his earnings, he will be indepen-

dent, and as happy as a prince. I think so too, and hope his life and wise course of industry and economy will induce many to go and do likewise.

The one practical idea I wish to urge is this. As one great source of social wretchedness is improvidence, and this very mainly arises from the total unfitness of women for the efficient and economical management of their dwellings, our girls must be trained for domestic duties, and women's district meetings should be set up, in which wives and mothers may be taught how they may contribute to household comfort, order, and happiness. As the women and homes are, I repeat it, so will be the morality of society. Idle, ignorant, careless women, will become the victims of intemperate and other vicious habits, the men will thus be driven to our drunkeries for enjoyment, and the children will grow up the victims of neglect, ignorance, and crime—(1865).

II.—INTEMPERANCE ONE OF THE CHIEF SOURCES OF SOCIAL SUFFERING AND DEGRADATION.

SIR,—"Improvidence" and "our neglected children" tend greatly to produce that demoralisation and wretchedness which so abound in our otherwise highly favoured metropolis. By the first, excessive poverty and destitution often prevail, and by the second, there is ever growing up a large mass of material for the continuance and increase of every vice that infests society. But there is another and still more prolific cause of evil and suffering, and that is intemperance, which, like a dark, deep, and ever-flowing stream, is destroying much that is lovely and excellent around us. This is a main artery that conveys to every part of the social system

disease, misery, and death. So dire are its results, and so powerful its influence, that it may with rigid accuracy be styled our national sin and curse. What constitutes positive intemperance, may be disputed, as the evil is viewed from different stand-points; but all must admit that such an evil is present in every department of society—that it is the fearful bane of the working-classes, and the moral pestilence ever preying on the vitals of the community. When it is remembered that our yearly outlay for intoxicants amounts to a sum equal to two pounds or more per annum for every man, woman, and child in the kingdom—a sum vastly more than is paid for the bread of the whole nation—it may well, as a matter of sheer waste, excite our astonishment and alarm, and more so still when we consider that these millions of wealth are expended on what tends to crime, degradation, and the ruin of thousands upon thousands every year. Here is a gigantic foe stalking every day before us, defying moral order and human law, and filling our prisons with criminals of every age and both sexes, and in this matter making us the astonishment and by-word of other nations. To stay this monster evil is worthy of all the moral courage and heroism and self-denial we can muster. Destroy intemperance and you would clothe our country with social beauty, and make the labouring classes the happiest people on the face of the earth. But strong drink influences drain them of their hard-earned wages, and destroy all forethought and regard to social claims and family solicitudes, so that many spend half, and some two-thirds of their wages. Hence they are compelled to live in miserable hovels, and to sink into deepest poverty and degradation. It is painful to contrast these miserable abodes of human beings, and then

see those gorgeous gin palaces and other licensed magnificent structures for the sale of drink, whose magnitude and splendour are ever found in proportion to the penury of the districts where they are reared. So that the dwellings of the intemperate and the irresistible traffic palaces stand side by side with each other, exhibiting the wealth of the one class and the total ruin of the other. In many cases the horror and woe are increased by wife and children following in the deadly wake of the husband, until crime becomes a fatal necessity of the whole family. Then it is well known that intemperate habits, often slowly formed, become at length a second nature and a power of self-inflicted bondage, from which it is most difficult to escape. The rule is that the evil increases in virulence, until the victim loses all self-respect, and the esteem of all those around him, and then, if he should escape a career of crime, sinks into an early degraded grave. Thus society prematurely loses those who might have been honourable and useful members of the community. But this is only a small part of the mischief that intemperance inflicts. The widow and children are left as a legacy to the beneficence of survivors, or are at once and most frequently transferred to the union house, to be maintained for a series of years, by the industrious and moral, in the form of poor-rates. It is not beyond the truth when we affirm that from thirty to fifty per cent. of our poor-rates would be unnecessary could we promote thoroughly temperate habits among our labouring population. It is a truly melancholy reflection that thousands and tens of thousands of drunkards die every year, that their ranks are filled up by those who are gradually sinking into the same intemperate course, and thus this frightful mass of evil is continued, and we fear

increased from generation to generation. Dry up this foul contagious stream of concentrated vice, and you would at once spread moral goodness, comfort, and happiness all around. Reform the intemperate, and you would effectually lessen domestic strife and promote joy in the dwellings of our working people, and would at once transfer families from desolate dwellings and pestilential districts to respectable homes, where health and order and social elevation would be secured. Here, too, you would enable the children to escape from the contagion of those hotbeds of vice and crime to which they have been exposed. And if the money expended on drinks were laid out in furniture and clothing and schooling, then these homes would be moral, peaceful, and happy. It will have been observed that I refer not to those results of intemperance which have to do with death, judgment, and eternity, but look at it only as to its adverse bearing and influence on our social progress and prosperity as a people. Now, the remedies suggested to meet the evil have been multifarious indeed. Educate the people, it is said, and you will stay the progress of intemperance. But statistics prove that in spite of all our increased educational machinery drinking usages and intemperance among the labouring classes are as rampant, if not more so, than ever. Besides, vast numbers of the confirmed drunkards around us are so educated as to be fitted for mechanical and other respectable pursuits of life.

Give them better dwellings, say others, and they will become sober. But if they were not intemperate they would obtain better dwellings for themselves—nay, they would not live in the rooms and holes in which they eke out a sickly existence. And a great proportion of these have lived in better dwellings, but could not

pay the cost of an inebriate life and of a decent home. They have lost comfortable residences by drink, and would again regain them by sobriety.

Convert them by the aid of Gospel truth, say many good men, and then they would cease to be drunkards. But in order to a renewed heart and a religious life, there must be serious consideration, true repentance, and an intelligent faith of the Gospel. Drunkards do not frequent church or chapel, do not read the Holy Scriptures, but live in an atmosphere totally adverse to that which is favourable to a new and holy life. Among the miserable class described, the temperance plough must prepare the way for the sowing effectually of the seed of the Gospel, and they must repent, reform, cease to do evil, before they can bear the good fruit of saving religion.

Enfranchise them, and give them their political rights, say others, and then they will have too much self-respect to pursue the drunkard's degraded career. Let scenes of revelry, which have disgraced so many of our elections, answer on this point. Let the intemperate reform themselves, and in spite of any Government they might obtain the franchise, and then they might be able to wield this power as rational and accountable persons. No, we can only really benefit them by winning them over to unmistakable sobriety. Hence a large number of persons during the last thirty-three years have given up voluntarily and entirely the use of intoxicating drinks, and in the main they have done so with every conceivable advantage to themselves and families. By this they have escaped the dire train of evil associations to which they were exposed, and have risen in the ranks of society—have obtained respectable homes and all sorts of social enjoyments—have secured the fran-

chise, become large depositors in savings banks, building and land societies—have expended many thousands in life assurance offices, and altogether become a new and influential power in the country. Many of these have raised themselves by self-education. Besides this, not a few have become educators of others, as in the case of the late John Cassell, who obtained honour and wealth and influence by the process I am now illustrating. Then I know of hundreds of persons who have ceased to be found among the social sufferers and penal pests, and have now position among the respectable and useful and religious, and that by steadily acting out temperance principles and practice.

But those who object to the temperance pledge—and many do so—let them at any rate devise some means to lessen our most extravagant expenditure on intoxicating drinks, and labour to save drunkards, by bringing them over to a changed and sober life. This question is one of the most momentous that can be pondered by our Government, our senators, and by our judges and magistrates, as well as by all earnest ministers of religion, and those who feel deeply concerned for the spread of true patriotism and universal philanthropy. The temperance reformation has given to us a great moral lever for lifting up the degraded, wretched, and perishing classes around us. The Band of Hope movement is laying hold of the children to a very great extent, and I see in this, solid ground of confidence that better things are in store for our country, and that future generations may be trained entirely free from the destructive drinking customs which at present prevail.

III.—SHOULD GOVERNMENT REGULATE OR LABOUR TO SUPPRESS THE SOURCES OF SOCIAL EVILS.

SIR,—I have been looking at some of the social evils which afflict our country, and in the review I have shewn that a large portion of these evils are traceable to certain agencies which exist in our midst—licensed dancing saloons, and low theatres, and I also have had to put with these the places for the sale of intoxicants. Now these places, one and all, are under legal sanction, and exist and are continued by Act of Parliament. I do not forget that in some countries prostitutes and their houses are also recognised and regulated by law. I wish, therefore, to ascertain how far it is within the just province of legislation thus to act, or whether any law of a Christian nation should recognise vice or that which absolutely tends to it; or if all law should not labour to prevent crime or punish it, and also if it should not give its direct influence against all breaches of morality and order. Now, evil becomes so far legalised, and obtains prestige if it is recognised by law, but surely good laws ought not to give any sanction to positive immorality or those things which inevitably lead to it. They may not grapple with vice as such, and only act when it verges into crime, but surely evil should have no legal standing. Now I wish to confine my remarks to the licensed houses for the sale of intoxicating liquors. That these are the chief auxiliaries of a large amount of vice and crime, every one who reads or thinks must confess. Our judges have proclaimed it again and again. Magistrates, grand jurymen, the clergy and ministers of all religious sects have deplored it times without number. Statistics have been collected

and published which incontrovertibly establish it. Then, if so, is it wise and politic to give to these places a legal position, and if so, how can that best be done so as to secure the greatest amount of good, and the least evil, to the community? Licences are now given to public-houses by boards or sessions of magistrates in the districts where they are to be used. This power is one which involves great responsibility; for if these licences are granted to disreputable persons, or in great number, social vice will be largely increased, and crime will follow in their wake. Now, for magistrates to discharge this duty fairly and honourably, they should be persons concerned for the moral health of the people; they should be intimately acquainted with their social state; and, above all, they should be beyond the reach of partiality, and have no possible direct or indirect interest in the licences they grant. I fear few of those who wield this power would answer in all respects to this description. But, besides all this, are they not bound to inquire if the terms on which licences are granted, have been kept? That these licensed victuallers do sell the veritable articles they profess to do, and not doctored fluids—I might have said intoxicating drinks—often additionally poisoned by vile admixtures? That they do not sell at prohibited seasons, and that they do not sell to children or to persons already inebriated, or to the promotion of drunkenness and immorality? Now, all persons licensed to sell these drinks are bound by the law that licences them to avoid these things. Where magistrates have laboured to carry these things out—as in some places they have earnestly tried—they have found it impossible to get convictions, through the many schemes and bribes and treating the publicans have adopted. I can refer to Bedford as one town

which justifies these observations. Now, the beershops obtain their licence from the Excise; and sufficient rent being paid, and petitions signed by certain ratepayers, are the only conditions required. The mischief and demoralisation traceable to these houses is of fearful and, I fear, of growing magnitude. Besides, their number in cities, towns, villages, and roadsides, is legion. Houses, too, in quiet and respectable districts, are opened, and at once, peace and order are banished. The adjacent dwellings have no defence against the nuisance, and their children and servants are ever in the presence of this frightful evil. The other property near to them is deteriorated in value, and most houses of this sort become hotbeds of dissipation, idleness, immorality, and often of crime. The church, the chapel, the school, the literary institute, and the working-men's club, have to encounter these direct hostile and antagonistical forces, which render nugatory much of the power put forth to benefit the people. Now, is this a wise and legitimately wholesome state of things? Can this be good for society generally? and does it reflect honour on our laws or law-makers? But may not the principle of licences be vastly improved, if continued at all? Would not shorter hours do for this kind of traffic? Might not the closing hours on Sunday be increased to the benefit of all? May not a more rigid supervision of these places be effectually sustained? May not those places which are the notorious haunts of prostitutes and thieves be entirely suppressed? May there not in most districts be a thorough weeding, and a great reduction of these places be carried out?

But it is well-known that very extensive organic changes are proposed by many who have well-studied the entire question. Without referring to some who

would put all such places among notorious nuisances, and at once, for the general good, have them swept away by legislative authority, there are those who would transfer the power of licensing to parochial authorities, or town corporations, and where the rate-payers should have liberty to vote for their continuance or removal; and that when two-thirds of such ratepayers, in public meeting assembled, or by voting papers, did resolve to prevent the giving or renewal of licences for the sale of intoxicating drinks, such sale and traffic should in those parishes or townships cease. Now, this question is before the country, and however unpopular the measure may be with many, it will be discussed through the length and breadth of the land. Then is it not desirable that the various interests involved in such a measure should be calmly and honestly considered? The revenue, for instance, derivable from this traffic—how far it is legitimate and wise to get it from such sources, and how much clear gain is gotten when all the poverty, pauperism, disease, and crime are paid for, which it is alleged the traffic directly produces, and whether the industry of a sober people would not raise not only a greater revenue, but that which would be more honourable both to producers and the receiver. Whether, as at present, the industrious and sober ought to bear the frightful results and costs of all those ills and woes which drink-selling causes—or whether those who sell and enrich themselves thus should not bear the expense fairly traceable to their calling. At any rate, at present, things are unsatisfactory to all who are interested in the moral progress of the people; and the subject is of such vast moment as to demand general serious consideration. We have, by recent legislation, put down various evils once, and indeed, very recently,

rife among us—as lotteries, betting and gambling-houses, public brothels, the sale of impure pictures and books. It is now in the power of towns to introduce sanitary measures for the maintenance of health, public libraries, and other institutions for the mental elevation of the masses, besides greater restrictions on the sale of poisons. Well, it may not be absolutely utopian to give to some new instituted authority a greater control over public-house and beer-shops. I will not venture to indicate my own convictions, as they are widely known already; nor do I desire to incite controversy by this letter. All I seek is, that the great question with which I headed these observations, should be freely weighed and considered.

IV.—THE ALMOST INEVITABLE NECESSITIES OF VICE AND CRIME.

SIR,—The more intimately we examine the physical and moral condition of the large classes in society, the more convinced we become that it is next to impossible that a considerable proportion of them should escape a vicious or criminal life. Just see the influences that begin to tell on them, and do their mischievous work as soon as they can see or hear or in any way understand. The only sounds that fall upon their infantile ear are those of passion, wrath, blasphemy, and lewdness. Many are necessitated to listen to these daily and for years together. They hear nothing better, as a rule, and the scenes which they witness are in entire keeping with them. They see filth and dissipation—they observe courses of life remotely criminal, and then, more immediately so—they soon learn that to give way to every

phase of low animalism, to gratify every sensual desire, to take possession of what they can secure, to evade the policeman's vigilant eye, to grow only in intensified precocious cunning, and to obtain early proficiency in petty acts of dishonesty, is the honour and end of their being. They are taught to despise moral restraints, to hate law and authority, and to sneer at religion, and churches and chapels, and parsons and missionaries, and thus they grow up with early ripened faculties and capabilities of evil.

Now, this picture is not overdrawn, and there must be added to it the constant presence of vile association and fellowship with persons more advanced in the ways of lawlessness and degradation. Their evening haunts are low places of sensual amusement, where theatrical exhibitions are on the side of evil, and opposed to the intellectual and good. Their habits are influenced, too, by drinking customs and revelries as far as they can indulge them. They soon ape the more advanced of their own order, and dirty pipes, or more expensive cigars, become a necessity of their lives. Now who can expect young persons thus situated to escape the deepest pollution, or the lowest habits of vice, or to steer clearly among the shoals and quicksands of recklessness and crime? Their born inheritance is one of such frightful evil, and all the tendencies and temptations are such that their ruin seems almost a certain necessity. Human nature free from ordinary depravity could not stand such a test, or be virtuous in such an atmosphere. How much less can children with old vicious hereditary propensities escape the deadly contagion? Here the "ragged school" reformatory power has told, by extricating some, and giving better views of the advantages of morality and the principles of Bible religion. But these institu-

tions come into contact with this material too late to effect a very large and thorough improvement. Now let the wives and mothers of England look at the future of this state of things as it regards the girls, exposed to all that we have written, and rising into womanhood without any notions of decency, self-government, or right conceptions of a pure and chaste life. The very dissipated boys soon select some bold and careless girls as their nightly companions in their visitations of the haunts of evil amusement, and if there were better tendencies in them, which I believe as a rule, there are not, but the reverse, how rapidly they descend in the open course of shameless sensualism. Then I ask any one how can they escape this, how would girls better educated and trained escape if they had to pass through these fearful scenes of temptation to evil? Midnight meetings may restore their scores or hundreds, but the supply from this source will increase by thousands, will ever flow, if the moral sanatorium does not aim at effectually draining these pestilential districts, and making them such that children can live in them under influences favourable to the decencies of life and observances of law and virtue.

Every other illustration, of the almost inevitable necessities of vice and crime, I take from the extreme destitution in which these classes are placed in early life. Through the poverty, improvidence, or intemperance of parents, they are called to suffer extreme wretchedness, from their very birth—often keen and bitter hunger during most of the week. Ragged, neglected, and forlorn, if they can, by any criminal process supply their daily wants, do you wonder at it? Seeing happy homes beyond their reach, they will resort to other modes of enjoyment, though they be debasing and criminal.

They are surrounded by well-fed children, and marvel you that, their appetite sharpened often by hunger, they resolve to appease it at any risk or sacrifice? Decent dress and showy attire others have, and even the neglected girl of the lowest slums, has her innate love of the smart or gaudy costume, and she will humiliate her self-respect and person to obtain it. I repeat it, they must be better and more virtuous than those in superior stations, if they resisted these powerful, fascinating influences. Poverty, suffering, horrible places of abode, polluted districts of residence, present a fearful starting place in this world of evil, and in the race and contests of life's probationary course.

We ignore such unfortunate persons, or despise them, or neglect them, or, perhaps, indignantly consign them to punishment. A little reflection, and a small amount of human compassion, would deeply move us to aim at securing their confidence, and retrieving them from the awful perils which environ them. If we would go to them in the spirit of genuine goodness, give counsel, exhibit a deep concern, labour to help them to help themselves, it would be far better than scowling on them with supercilious pharasaism, or throwing stones at them as worthless outcasts of society. The religion of the Lord Jesus Christ involves not only a sanctification of our humanity, but the indwelling of Christ's compassion in the soul. I fear in the day of solemn accounts, that these unfortunates will rise to condemn many who have been distinguished for a loud and showy profession of religion. We talk and cant about State Churchism and Dissent: we are loud in our anathemas, on heterodox or shortcoming creeds: we discuss Church architecture or ecclesiastical formulas: we are most zealous about the mint, and the anise, and

cummin—but the degraded, perishing, living and suffering human thousands upon thousands are extensively overlooked, or, if we look at the subject at all, we treat symptoms and not causes: we lop off some evil branches of the poison tree, and leave the root to extend itself and the trunk to grow, and the fruit to increase from year to year, adding to the misery and woe of our fellow-creatures. How much better to go to the source of evils, and then to labour to place young people where morality is possible, where the avoidance of evil may be accomplished, and where in due time, by God's blessing, we may look for a better and happier order of things.

V.—OUR SOCIAL FABRIC AND HOW TO IMPROVE IT.

SIR,—In the letters you have kindly admitted into the *Star* we have looked at a variety of evils afflicting our social condition, and no doubt all right-minded persons deplore them and would be glad to see them removed. Now, all means of improvement must be of a preventive or remedial character. I lay the greatest stress by far on *preventive* measures, because preventive agencies grapple with the causes of evils, and before vice is developed in all its power and resistive energy; because thus we lay a solid basis for permanent results, and it is easier and cheaper by far to prevent moral diseases than to cure them. In all remedial efforts success can only be partial, hopeless cases beyond all enumeration will be found to exist. Not many persons in middle life are ever reclaimed from a vicious or criminal life. Habitual courses of evil fix and stereotype the character, and then there is little hope of recovery. Our juvenile population must have our chief attention, if we

would expect anything deserving the name of success, and by juveniles I mean children of three years of age and upwards. In our large cities, as London, Liverpool, Glasgow, Manchester, &c., there must be a district division, or the conditions and necessities of this large class can never be accurately known. A district should not exceed from ten to twenty thousand of the population at most. In many cases our borough or town wards would be a fitting division. In these wards there should be an institution, governed by a body of men, including the clergy and all ministers of religion, with a number of earnest-minded men, who should meet regularly for carrying out their moral and benevolent measures, a paid visiting secretary, who should devote from eight to ten hours a day to actual work. An institutional building would be requisite for the feeding and clothing and instructing of children without parents, or whose parents were of the criminal order. Here also should be the means of carrying out washing and cleansing and other sanitary processes. Here should be day and evening instruction in practical learning, and hours for social enjoyment, and in which lectures and music should be enjoyed. An exact register of all children, their age, sex, condition, and antecedents, should be kept with a view of giving that kind of instruction and teaching those necessary things by which an honest livelihood could be secured. Employers, too, could come here, and learn the habits of the children and their capabilities for various kinds of labour. With this institution a ladies' department, for securing the welfare of girls in all these respects, and acting under one central board for the whole, should be formed, and which should give the children all possible opportunities for recreation and obtaining an early knowledge of healthful habits, and of

the value of knowledge and self-cultivation. Religious instruction should be fully supplied, but every tinge of sectarianism totally excluded. The fear of God, the love of the Saviour, the power of goodness, and necessity of prayer and a truthful heart, and equity, and kindness to mankind, and other grand practical elements of Scriptural piety, would give a wide foundation for united Christian effort in which all the wise and good could concur and labour. But you reply, Where are the means to be obtained for this comprehensive and expensive scheme? I answer, expensive it would be, no doubt, but not half so much as the cost of these children to union houses, and police vigilance, and all the other processes of arresting and punishing them as criminals. I believe a tithe of the cost we are now put to would amply meet the case. This expenditure might be partly met by voluntary district contributions, including church and chapel annual collections; the other part might be supplied by parochial assessments or by Governmental grants. At any rate, let the scheme have a five year's trial in some of our most deplorable overcrowded, diseased, and miserable districts, and I have no doubt as to the cheering results that would follow. Private individuals and limited societies have tried something like this with the most remarkable success. The letter that appeared in your columns from Bristol stated that by a measure of this kind 500 girls had been trained for service, and no doubt a large number of them had been preserved from a degraded and wretched life. In various parts of the continent institutions of this kind do exist; but not in the extensive and systematic order which is essential to meet the whole case in our large cities and towns. It is cheering to look abroad and see how individual and united efforts are being exercised to

grapple with these social evils, and from all parts of the kingdom these mere sketchy articles of mine in your columns have elicited letters laudatory and suggestive, and revealing what some societies are doing. I have been delighted by a reference to better means for the employment of girls and women, and pleased especially with the Female Medical Society, in Fitzroy Square, under the presidency of the Marquis of Townshend, a name so connected with active efforts for redressing the wrongs of women and ameliorating their condition, that it deserves to be embalmed in every true Christian's home in the land. And while we have many reformatory societies all deserving general countenance, and liberal aid, yet we must go to the foundation of the social state, or our work will never be complete, nor the evils around us very materially diminished. Never, in our national history, has the time been so opportune as the present for carrying out great benevolent social agencies. The spirit of genuine large-hearted goodness, despite the deadening influences of Mammon, prevails largely among us. We have wealthy gentlemen and ladies, and many in our middle classes who are saying, "Tell us how we can give and labour to purpose, and we will do it." We have the wealth, and we have the kindly emotions, and the yearning sympathies, but large, comprehensive, practical and common-sense machinery is wanting. Let channels of evident usefulness be opened, and the help will come forth and flow; but if needful to save our untold millions expended in the punishment of vice and crime, and the ruin of our fellow immortals, let us have besides voluntary liberality, rates, permissive, if you please, to take up the scheme in earnest, and thus redeem our unfortunate fellow-creatures, in childhood and youth from all the frightful evils by which they are

surrounded, and build them up, as goodly and useful stones, in the social fabric of the land.

VI.—THE WRETCHED WOMEN ON OUR STREETS.

SIR,—Your columns have already been occupied with some important articles on that fearful evil, which latterly has become so frequent—"child murder:" and various suggestions have been made to counteract this lamentable state of things. If any one should suggest even a palliative, it will be matter for great thankfulness; but every one feels that the subject is one of extreme delicacy, as well as of immense difficulty. The wise discussion of the subject may, however, do good, and cannot possibly do mischief. I desire, however, in this paper to refer to the great wide-spread pestilence which stalks abroad in our great cities and towns with shameless effrontery; and the influence of which is most calamitous to all the social and moral interests of the country. To speak of "fallen women" in terms of unmeasured abuse and condemnation, is not only totally unchristian, but manifestly unjust. Most of these women were once in a condition of moral respectability, and their degradation has been associated with the polluted habits and unprincipled conduct of the other sex, who are scarcely ever censured by the voice of public opinion. No doubt there is a debased order of women who have an ill-fated constitution, inherited from grossly debased parentage, and who at the earliest period possible have been ready for every custom of appalling pollution. Of the truth of this I am certain, from a knowledge of physiological laws, by which vicious tendencies reproduce themselves, and constantly add intensity and activity to

that which is gross and animal. But these deplorable creatures form a very small percentage of the hundreds of thousands that live by prostitution. Let us then, first of all, look at the ordinary sources of supply. And here we return to the low degraded families, where the common decencies of life are unobserved. Think of six or eight persons living and sleeping in one room—the parents and sons and daughters—these daughters often growing into young women. Then, besides, their daily associations are with ignorant, depraved youths, with whom the evenings are spent in drinking places, or places of low amusement. Remember that these are living persons, with strong animal instincts; and that their passions are uncontrolled, and that constant opportunities are presented for going astray. Is it any marvel that they fall—any marvel, that before they are out of their teens, they are conversant with every odious form of debased sensualism? Any marvel, especially if they should happen to be good-looking, that they set up this as the capital of insuring their subsistence, and make the open street the market for their vice and shame? Our refuges, in their annual reports, tell us of mere children who occupy this horrible position.

Then another large number are from those engaged in domestic service. In some cases these are girls from the country, and often ignorant and unsuspecting of the evil temptations that surround them. In many cases they are daily sent to the tavern, and there hear ribald jokes, until they can listen to them without a blush. Often they become initiated by older corrupt servants, and still more frequently by the men servants, in the homes where they live. A large proportion of our metropolitan infanticide originates here. Others fall a prey to the young men of the families where they reside—

and this is fearfully the case in boarding-houses, and in establishments where numbers of male assistants are employed.

We find a third source of this evil from houses of business, where girls are exposed all day long to the gaze and conversation of corrupt men—as in taverns, gin palaces, cigar divans, &c.; and many others who are inadequately paid, as sempstresses, &c., become very largely willing parties to sin, to obtain finery and dress, and means to gratify their love of evening recreations. Often girls are left without a father's watchful care, or without a mother's anxious solicitude; and in some cases the parents are intemperate and reckless about their children's destiny altogether. Often there are systematic schemes for the ruin of handsome girls, thus situated. I have known young women of Sabbath school education and influence led away thus; and in one case, before the victim was twenty, she died in a house of ill-fame, within half-a-mile of the school, where she had been for years a well-conducted Bible-class scholar. Besides all this, let us not forget what a terrible part in this tragedy strong drink performs. A moderate quantity will excite and produce an unnatural state of mind, throw the girl off her usual maidenly vigilance, and in very many cases make the passage from modesty and virtue, to self-degradation, direct and easy. Other occasions of ruin—and their name is legion—we need not mention; but the great question arises, how can we most effectually grapple with the evil? I feel assured that comparatively little good will be done, until we can induce a feeling of Christian compassion in the hearts of the wives and mothers of England. To me it is astounding, that scarcely anything but scorn and contempt are exhibited for this class of our wretched

women. Surely it must be self-evident, in nineteen cases out of twenty, that they are vastly more sinned against than sinning. And our Divine Master's compassionate example ought to influence those who are really His disciples. Our refuge institutions have done much, and deserve all the support we can give them, but we must seek to put in operation *preventive agencies.* The children and young women must be cared for; means must be put in their power by which they can live honestly and respectably. They must be trained to abhor and loathe the deadly crime that leads to inevitable degradation and ruin. If all Christian congregations had working agencies, where holy and devoted women would act unitedly with the minister and others in a thorough supervision of their localities, and be ready with counsel and help, a great effective work would be accomplished. Let all existing institutions, preventive and curative, be kept in vigorous action; but let a more thoroughly practical agency be employed to preserve the girls from contamination and sensual courses of life. Of all classes of persons these are among the most interesting and deserving of our deep and affectionate concern. Saved, and they become both ornaments and blessings to society. Here is material ready to our hand for moulding and directing to the most important ends that religion can contemplate. Here the foul leprosy of prostitution may be averted, bitter sorrow and ruin prevented, and the frightful sin and crime of infanticide stayed. I am sure there is enough of real, earnest compassion existing in the hearts of good people, that requires only to be vigorously developed, in this most momentous course of humanity and goodness. Here all true lovers of their species may unite and labour for the great common weal of our smitten and perishing sister-

hood. This mission of heavenly compassion is at our doors, and we are all responsible before God to endeavour to raise the fallen, and lead these imperilled ones to Him, who came emphatically to seek and to save that which was lost.

VII.—A CHRISTMAS APPEAL FOR THE POOR.

SIR,—On the eve of the coming Christmas I venture to call the attention of the readers of the *Star* to some good and pleasurable deeds which may benefit themselves and add much to the enjoyment of the poor around them. At this season, with the increasing cold, the trials of the poor are greatly multiplied. Provisions, too, nearly of every kind, are distressingly dear; in some instances, and in reference to some callings, labour is not so abundant. Our poor around us live surrounded by the plenty of their more well-to-do neighbours. If they can obtain even the necessaries of life, it is not surprising if they should like to participate in some of the joyous luxuries of the season: the extra good Christmas dinner, in which beef and plum-pudding should be present, would not do them any harm, besides reminding them that they were dwellers in a Christian country, which made a boast of the abundance of these things, at this season of the year. Our metropolitan workhouses secure for their inmates this Christmas treat, and I want that Christian beneficence should do this for the unfortunate poor in our respective districts. Public benevolent institutions do generally remember this season and its attendant privations, but if all who understood the genius of a practical religion would now embody it, what enjoyment would be given to the widow, the

fatherless, and the unfortunate, and how many poverty-smitten homes would be made bright and happy. If every family would seek to convey its Christmas offering to one home of adversity only, then thousands of dwellings would be able to spend a Christmas amidst plenty and comfort. Christian congregations should take the lead in this, and first of all pay kindly attention to their brethren and sisters in adversity, and thus honour their Divine Founder by remembering the poor, and imitating His loving example, who went about doing good. I fear sometimes the religion of modern times should become a mere theological abstraction, and while sublimating a pure creed we should lose sight of a benevolent practice. Our metropolis is, perhaps, the richest capital in the world, and probably in good works of mercy to the bodies of men is second to none; but there is much of the wealth of real kindness yet undeveloped, and our Christmas time is an admirable season for its advent and manifestation. Our cheerful fireside stories would be greatly enhanced if we could tell our children that the widow in the garret, and the family in the dreary back kitchen, had been able to have a Christmas treat, a glowing fire, and a meal or two of extra good things. The amusing games of evening parties would be more joyous still if we had surprised some desolate families with kind and genial supplies, that would enable them to think of the Saviour's visit to our world, and of the visits of His people, like those of angels, and which left blessings behind them. How really luxurious to do good, and how morally certain that the inward rewards of pure beneficence give to the soul the true and highest foretastes of the bliss of heaven! For the eye of suffering to bless us; for the tongue of the poor to implore God's favour to rest

on us, is more than ample remard for the most enlarged charity. Besides, our means have been bestowed by a Providence that takes in the poor as well as the rich; and giving of our over-abundance is in harmony with the Divine mind, as revealed in His holy word. It must please God to do good as he gives us ability and opportunity. I know that numerous and grave objections to the exercise of enlarged liberality to the poor may be urged. For instance, it is said many are undeserving. No doubt of it; but we reply there are a great number whose poverty is the result of misfortune and sickness; and even the worst at this season should remind us of the infinite compassion of God to our guilty and miserable race; we may surely venture occasionally to commiserate and relieve those who may be verily guilty of their own misery and degradation. It is averred that the befriended are often very ungrateful; this is much to be lamented, but there are many delightful exceptions, and it is better to err on the score of charity to those, than to overlook the more worthy of the suffering. Besides, we advocate not indiscriminate giving of either food or money, but a careful and vigilant examination of the cases, in order to avoid a worse than waste of your generosity. You reply, perhaps, you have not time or tact for this visitation work. Well, then, put yourselves into contact with persons or institutions, where your gifts will be supplied to the needy with care and attention. It is often urged that charity destroys the independency of the poor, and tends to improvidence, and fosters the evil it is destined to remove. I think careless giving, and especially to street beggars, does this most certainly, but on the other hand when gifts are presented with prudent counsel, and watched over with kind supervision, this result will to a large

degree be avoided. As far as possible beneficence should be protected from its benefits being spent in profligacy or in cherishing idleness and dissipation, and this can only be secured by personal inquiry and labour; but we have an extended machinery for doing all this where persons cannot do it for themselves. There will be thousands this Christmas of really deserving persons hungry, cold, and almost naked, whom it will be the truest charity to relieve. Hundreds upon hundreds of dwellings that we may make cheerful by our presence and aid, and by cherishing this true spirit of vital Christianity it will be our misfortune if we do not hear the angels singing us their natal anthem again—"Glory to God in the highest, and on earth peace and good-will towards men." Goodness, particularly embodied in works of beneficence, blesses both the giver and the receiver, and honours Him who has written out a benediction for all ages, "Blessed is he that considereth the poor."

LETTERS TO EMINENT DISTINGUISHED PERSONAGES ON TEMPERANCE SUBJECTS.

LETTER I.

TO HER MOST GRACIOUS MAJESTY, VICTORIA, QUEEN OF THE UNITED KINGDOM OF GREAT BRITAIN, IRELAND, &c.

"Take away the wicked from before the king, and his throne shall be established in righteousness."—*Proverbs* xxv. 5.

May it please your Gracious Majesty to permit one of your most loyal subjects to address you on a theme of the greatest possible importance to the Empire over which you sway the British sceptre.

No one ever occupied the throne of Britain under

so favourable auspices as your Majesty, and no one ever enjoyed more fully and more deservedly the warm devoted loyalty of a sincere and noble-minded people. During the brief period of your Majesty's reign, art, science, philosophy, and literature, have all signally advanced, and general knowledge has been making most rapid progress among all ranks and conditions of the people. Allied with the intellectual advancement of society have been the various institutions, which have had for their one object the elevation of the working classes, the alleviation of human suffering, and the better treatment of the criminal portions of the community. Reformatory Houses of Correction for the unfortunate and often neglected youth, Ragged Schools for utterly indigent children, and Free Libraries for the benefit of the working class, are all good time-marks of great human improvement, especially as they have also tended to give the noble and affluent an opportunity of coming into useful and friendly contact with the less favoured members of society. In no one particular will your Majesty's reign be more gratefully remembered than in the distinct and liberal course which you, and your noble and benevolently-minded Consort, have taken in all these great works of philanthropy and mercy.

But there is one subject that has not received, as yet, that grave and serious consideration which it so imperatively demands from all who profess to be the true friends of our national honour and moral greatness. I refer to the movement which for twenty-six years, has been aiming to redeem our country from its foulest blot and deepest degradation—Intemperance. In the year 1825 a great and effective association was formed in the United States of America, to endeavour by all legitimate means to stay the desolating influence of intem-

perance in that country. And in 1829 the subject was introduced into Great Britain. After various efforts by means of public meetings, lectures, and associated efforts to raise a temperance barrier against drunkenness in this land, it was satisfactorily proven that nothing would be extensively availing which did not entirely withdraw the people from the use of all intoxicating drinks whatever. And in 1832, in the north of England, societies for this express object were formed; we have now, therefore, the advantage of twenty-four years' experience on this subject. The results of those twenty-four years are most satisfactory.

It has been discovered that all classes of labouring men—whether working in the deep mines, or near the hot furnace, or in the confined factory, or those who cultivate the earth, or sailors exposed to the hardships of a seafaring life, can perform their destined tasks with greater ease, with more advantage to health and long life, without the use of intoxicating drinks of any kind or on any occasion. And there are several hundreds of thousands in Great Britain, among all orders of society, thus practising total abstinence from strong drink with the happiest personal results to themselves, as well as with peculiar benefit to their families, and whose conduct and influence are alike favourable to the elevation of national manners, and the moral order of society.

It may be that your Majesty is not aware of the deeply extended and almost universally prevailing drunkenness of the land, and it may be matter of surprise, probably, to be informed that the cost of intoxicating drinks is greater in this country than the annual taxation of the empire; that while about fifty millions are expended in every department of the nation's public service, at least SIXTY FIVE MILLIONS of pounds sterling

(now 120,000,000) are laid out by the people in the purchase of inebriating drinks, your Majesty will perceive that this sum will amount to £2 8s. for each man, woman and child of the community. And I believe that it has been shown that there is now in Great Britain a drinking house, in the form of an hotel, tavern, public-house, gin-palace, or beer-shop for every two hundred of the inhabitants.

The result of this is, that probably nine-tenths of the crime of the land may be traced to this prolific source of immorality. A great share of the insanity, and nearly all the pauperism, flows from the same deadly fountain. It deserves also to be especially noticed that the prevalency of these drinking customs prevents the national education of the people, prevents the religious and benevolent institutions exerting their legitimate influence, and prevents the great mass of people from obtaining that respectable position in society which, were they thoroughly sober, would be within the reach of all the industrious classes in the kingdom. Sobriety is essential to the true greatness of any people, and the sin of drunkenness is a reproach to any nation. And this is the peculiar and besetting sin, and the reproach of that nation over which your Majesty has been raised, in the providence of God, to reign. Your Majesty's attention, therefore, to this subject is most respectfully but earnestly invited. Did it comport with your Majesty's convictions of duty, and were you to throw the great weight of your personal influence into the temperance cause, it would prove not only a national blessing, but it would render it as unseemly to use the dangerous beverages so commonly offered, under mistaken hospitality, as it is now fashionable. It would present an example of honourable self-denial and safety to your people, which all might follow

with considerable benefit to themselves, and it would be the prelude to a higher state of national morality than has ever yet dignified our beloved land.

But independently of the immense advantages which your Majesty might thus confer by personal adhesion to the temperance cause, yet there are various other ways in which you may greatly contribute to facilitate the efforts of those devoted to this momentous question. Is it not desirable that your Majesty's Government should interfere to close all places for the sale of intoxicating liquors on the Lord's-day? and thus place that traffic on an equality with the other trades and occupations of the people. It cannot be desirable that this calling, of all others, most pernicious to the manners and morals of the people, should have a monopoly of privilege to desecrate the Christian Sabbath.

Equally evident is it that, while your Majesty is seeking to administer due correction and punishment to the criminals of the land, it would be well to endeavour to go to the root of the evil of lawlessness, and to labour to prevent human degradation and criminality. No means will so effectually do this as abridging the traffic in strong drink, and ultimately preventing it altogether.

This is done in some of the islands of the South Seas, and is now the law of five of the United States of America, as well as of your Majesty's colony of Prince Edward's Island. This traffic is pernicious in every respect; it converts the food of the country to the extent of 40,000,000 bushels, and it makes drinks therefrom which produce disease, mental derangement, moral delinquency, and by which the prisons, and gaols, and hulks of our nation are supplied probably with ninety per cent. of their inmates. Health and long life, domestic order and social virtue, general intelligence, and the reli-

gious elevation of the people will most certainly follow the restriction of this great national and evil traffic. That the view of these drinks set forth in this brief letter to your Majesty is not exaggerated, may be abundantly confirmed by a perusal of that admirable work, dedicated, by permission, to His Royal Highness Prince Albert, originally entitled "The Use and Abuse of Alcoholic Liquors," by Dr. Carpenter, F.R.S., Examiner in Physiology in the University of London,—(this able work has recently been re-arranged and republished under the title of "The Physiology of Intemperance or Total Abstinence,")—and by various prize and other essays, which have had a large circulation in the kingdom for several years.

If any other apology were necessary for addressing this letter to your Majesty besides the high and lofty position you occupy as Queen of these realms, I might find it in the well-known conviction that you feel deeply concerned for the morality and comfort of your subjects, and as the daughter of an illustrious prince whose name will ever be most fragrant to the British public, and as a wife whose domestic virtues endear your Majesty to all classes, so also as a mother of rising sons and daughters, would I appeal to your Majesty on this great and grave subject. In this land, woman, whether as daughter, sister, wife, or mother, is by far the greatest sufferer through our national intemperance. On her head its dire and countless evils fall with all their force—her mouth is made to drink the cup of bitterness which it constantly presents, and in her heartfelt anguish most of its woes and sorrows meet. This, then, shall be my humble apology that Britain's Royal and Gracious Queen will never deem an Address as wanting in respect, which involves within its range, not only the

general moral elevation of the masses of the people, but especially which is essentially allied with the dignity and true happiness of the women of the nation.

That God may richly pour out on your Majesty every blessing of his providence and grace, and enrich your Royal Family with his most benignant favour, is the sincere and earnest prayer of

Your Majesty's most loyal and obedient Servant.—(1856.)

LETTER II.

TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

It is with considerable satisfaction that I address your Grace on a subject of such vast moment as the Temperance question.

At the early introduction of this movement you not only made yourself conversant with its principles and object, but you threw considerable influence into the cause by your public profession of good will and sympathy with it. No doubt, during the last twenty years your Grace's time and attention have been so fully occupied by your onerous duties that you have not been able to cast more than a slight and passing glance upon the progress of this great work, and, therefore, to present its true position before you is the main object of this address. I may just state, at the outset, that the old temperance pledge of abstinence from distilled liquors only, was found to be totally inefficient in reforming the habits of vast multitudes whose intemperance arose from the use of beer, ale, cider, &c., so that the pledge now universally adopted is one of abstinence from intoxicating drinks of every kind. To carry this

principle into the masses several large associations have been at work. In England I may refer to the British Temperance League, which has chiefly occupied itself in the northern and midland counties of the kingdom. Its monthly *Advocate* is the oldest Temperance periodical extant. The National Temperance Society, which has laboured mainly by its monthly *Chronicle*, the circulation of tracts, and by statistical efforts and general correspondence, to keep the subject before the public at large; and a more recent society, the "London Temperance League," which has adopted vigorous measures for promoting Temperance in the metropolis by large festive demonstrations, and serial meetings in Exeter Hall. By this society the celebrated temperance orator, John B. Gough, was also brought from America, and employed in every part of the kingdom with signal success. The two last-named societies have recently united under the title of the "National Temperance League." In Bristol there is a well-organised society, with an admirable monthly *Herald*. Here, too, by the individual exertions of one or two influential friends, publications of a very high order have been extensively circulated. In Cornwall there is an excellent temperance association, with its monthly journal. The labours of these and kindred associations of a most effective kind in Scotland, have been productive of the most signal success. Many hundreds of thousands have taken the pledge, and there are few towns or villages in Great Britain where temperance societies do not exist. Vast numbers of the most degraded inebriates have been reclaimed, and thousands have been led to go to the house of prayer, and to revere the Sabbath, who were formerly amongst the most dissipated members of the community. But by far the most hopeful field in the temperance cause is that which

is connected with the rising generation. Numerous and wide-spread associations have been formed among children and youth, called "Bands of Hope," and these are growing up entirely preserved from those habits of using intoxicating drinks which have proved so fatally pernicious in producing the intemperance of the nation. A most interesting periodical—*The Band of Hope Review*—published at a halfpenny per month, full of wood engravings, is circulating largely among this class. Your Grace need not be informed how difficult it often is to break away from long-formed habits of any kind, but more especially when those habits have had to do with sensual appetite, which is nothing less than a disease, as physically strong as it is morally degrading.

The young, therefore, who are not thus subject to the love of strong drink are much more easily preserved from drunkenness than confirmed drunkards are reclaimed. We rejoice, indeed, that through God's blessing on the labourers in the cause, vast numbers of the most debased have been rescued and elevated; but it is nevertheless true, that the temperance cause in this country has been mainly impeded by the respectable influence which has been exerted in favour of those customs of society connected with the use of intoxicating drinks. There are few gatherings of a family, social, or even religious character, where these drinks are not thought necessary to give the hospitable aspect and pleasing excitement to the occasion; and it is thus that persons are led to believe that these drinks are harmless in themselves—yea, that they are indispensable to health and enjoyment. Hence great numbers acquire a liking for their use, which forms the germ of incipient inebriation, and afterwards leads to their moral ruin. And not only is this the case with young men, but with ladies—not merely of the class

which is evidently worldly, but even among the *professedly religious* of the day. Indeed, no order in society, however elevated and refined, is without melancholy instances of persons having been deceived to their own ruin, by the use of these drinks, in the family and social circle.

It is utterly in vain to preach to such persons of the evils of drunkenness, for they never intend to become its victims; it is equally futile to descant on moderation, for they presume they are moderate in the strictest degree. There is only one safe alternative, and that is the total avoidance and disuse of these drinks. This, your Grace, is the one measure we propose alike for the inebriate who is to be reclaimed, and the moderate drinker who is to be preserved. All history and experience prove that there is no other remedy and preventative than this. Could we render it unfashionable to use these drinks, then our work will be half effected, and crowds of persons of the best intentions, would be saved from a course of perpetual temptation and peril.

Your Grace is well aware what deference is paid to the public teachers of religion in this country, especially to the clergy of that church in which you occupy so distinguished a position; and it is on this ground chiefly that I have addressed you. If it were known that your Grace had discontinued the use of intoxicating drinks on every occasion, and that you were personally allied to the temperance movement, no doubt numbers of the clergy would think it their duty to inquire into the subject, and after such inquiry to follow so illustrious and noble an example—the consequence of which would be that their conduct would tell effectually on their flocks, and it is difficult to say where the good impressions and tendencies would end. Judging from analogous cases,

the very happiest results would assuredly follow. It is not that the clergy are examples of excess—as a rule they are the opposite—yet the practice which they sanction extends to the habitual use of alcoholic liquor, and is found to be an unsafe example for many around them to follow, whereas, should they abstain altogether, their example could not fail to exert a wholesome influence on the community.

Few wish to be considered better than their teachers, and therefore it is common to refuse all temperance advice and admonition, because total abstinence forms no part of the example or profession of their religious instructors, but of this class very many are passing beyond the boundary of what is considered respectable drinking habits, into those of degrading inebriation. On this class total abstaining clergymen would exert an influence of incalculable good, and nothing would tend so much to give ministers of religion power among the vicious and dissipated as an exhibition of benevolent self-denial—if self-denial it can be called—by following which the most degraded drunkard might be raised to a condition of sobriety and respectability.

Nor is this class inconsiderable in numbers; on the contrary, were its members generally rescued from their drinking courses they would go far to crowd every building for public worship in the land. It has been supposed that of this class of inebriates *sixty thousand* die every year, but if only half that number perish annually how fearful the consideration, and how intense should be the anxiety of the followers of Christ to do all in their power for their immediate deliverance! Among the means I would most deferentially submit to your Grace would be:—1st. Discountenancing all the drinking customs and habits so prevalent in respectable and even re-

ligious society. 2nd. Inculcating thorough temperance principles in the day and Sunday-schools of the kingdom. 3rd. Recommending the temperance question to the serious and earnest consideration of the clergy of the Church of England, and especially to all working curates and Scripture readers. 4th. Employing your Grace's influence in aiding those who are desirous of shutting up public-houses, gin-palaces, and beer-shops entirely on the Sabbath-day.

In these and sundry other ways might your Grace effectually help the great temperance enterprise—an enterprise which must be salutary in its influence, which cannot possibly tend to any form of evil, but which will prove a noble auxiliary to every other moral, benevolent, or Christian institution of the country.

With the spread of thorough temperance there will be an increase of personal intelligence and moral order, of domestic happiness and social comfort, of national virtue and true religion. By this means we shall lessen the number of our criminal and pauperised population, and, in all respects, subserve the great interests of humanity, benevolence, and true piety. Our national drinking is our greatest reproach, our deepest shame, and heaviest curse; and by removing it we could not fail to rise to an eminence of moral dignity which no country under heaven has yet attained. If the Church of England, of which your Grace is one of the most distinguished ornaments, will but give the weight of its influence to the temperance reformation, this consummation will be mightily hastened. Your Grace has been honoured of God as the instrument of much good. May you recognise in the noble temperance cause an opportunity and sphere of wider usefulness, and may it have a share of your kind patronage and needful help. Praying that

you may ever live to enjoy the smile of the great and the good Shepherd, and, at last, that He may give you the glorious and unfading crown of eternal life, I am your Grace's most sincere and obedient servant—(1856).

LETTER III.

ENGLISH AND AMERICAN SLAVERY.

TO HER GRACE THE DUCHESS OF SUTHERLAND.

"But there is another prey on which intemperance seizes, still more to be deplored, and that is woman. I know no sight on earth more sad, than woman's countenance, which once knew no suffusion but the glow of exquisite feeling, or the blush of hallowed modesty, crimsoned, deformed by intemperance. Even woman is not safe. The delicacy of her physical organisation exposes her to inequalities of feeling, which tempt to the seductive relief given by cordials. Man with his iron nerves little knows what the sensitive frame of woman suffers, how many desponding imaginations throng on her in her solitudes, how often she is exhausted by unremitting cares, and how much the power of self-control is impaired by repeated derangements of her frail system. The truth should be told.

"Take away the intoxicating cup, and we shall soon see that the females of England, under the teachings of our schools, and the guidance of Christianity, will become, as their Creator intended them to be, 'the glory of man,'—his 'help meet' during his earthly pilgrimage, and ministering angels to the whole of their species."

REV. B. PARSONS.

MADAM,—Your deservedly illustrious name has become still more popular, in the best sense of that word, by the influence you have exerted on behalf of the oppressed and down-trodden slaves of the United States of America. As a class, they are deeply wronged, and are well entitled to the earnest sympathy of all the friends of humanity throughout the world. Never can you have cause to regret the efforts you have employed

for the amelioration of the condition of the millions of Africa's enslaved sons and daughters. Many a blessing has been earnestly sought by the pious of that afflicted portion of our race to descend upon you. As your Grace is well aware, the two great parts of religion are love and devotedness to God, and sympathy and goodness to our fellow creatures; and no pretentions to sanctity will avail if we do not remember the poor, feel for those who are in bonds, and labour to wipe away the tear from the cheek of the unfortunate and afflicted of our species. No one can estimate more highly your benevolent efforts for the oppressed than I do, and I bless God on your behalf in this matter. Our charity and beneficence, indeed, are to be practical in their operations, while the rule of goodness is as universal as our race.

I wish, therefore, to submit to your Grace's kindly consideration and sympathy the hundreds of thousands of oppressed and suffering wives and children of this country, who are in a most deplorable condition of wretchedness, through the awfully prevailing intemperance of our land. We have, probably, in Great Britain and Ireland not fewer than half a million of persons who are degraded and enslaved by this master vice. But besides the unhappy inebriates themselves, there are their dependent wives and children, to whose privations and sufferings it is impossible to do justice. Thousands of these poor women have no domestic comfort. They have to suffer almost constant hunger, and they are miserably clad in the most ragged costume; their dwellings are the abodes of the deepest misery. No peace or harmony dwells there; their ears are assailed with all kinds of profane and filthy conversation; they are the objects of constant oaths and threatenings, and they are often violently assaulted and fearfully beaten

by mad and reckless husbands; their children left to grow up the victims of half-starvation—ragged, uneducated, and pests to the localities where they reside—often fall a prey to juvenile crime, and thus supply our prisons and reformatory schools with a great proportion of their youthful delinquents. The earnings which should furnish these dwellings, and support these wives and children, are spent in the gin-palace, in the ale-house, or the beer-shop; and it is beyond dispute that the wealth of these establishments is drawn very extensively from the most degraded and suffering portions of society. I need not add that every city and town in the three kingdoms has multitudes of cases of this kind. Many of these drunkards become diseased, and a burden, with their families, to the parish; in many cases they go deranged, and are sent to the lunatic asylums of the land; in vast numbers of instances they become criminals, and are shut up in our gaols, or sent to the hulks, or die on the gallows. The mass of them do not live out half their days, for drunkenness breaks down the human constitution; and on their moral condition I need not dwell, for it is evident that they are in a state of the most degrading bondage, slaves to vice, and "without God, and without hope in the world." Your Grace may probably suppose, as most persons once did, that for such drunkards there is no hope; and it must be confessed that their state is one of the greatest possible degradation and peril.

But the Temperance reformation, which commenced in this country about twenty-six years ago, has made it evident that the most miserable of this class are reclaimable, and we have thousands of such persons, all over the land, who are now respectable in their social position, moral in their conduct, happy in their domestic state,

and blessings to their families and friends. A considerable number of these are now regular worshippers of God, and many of them have been signally useful in reclaiming others from the ways of intemperance and ruin. Your Grace will probably have heard that an association, in connection with the Temperance cause, has been formed for children, and that Bands of Hope are flourishing in most parts of the kingdom. In this way it is intended to preserve the rising age from those habits which lead to drinking and drunkenness, and thus we hope, that in a few years, there will be a great proportion of the young people of the nation, who will have been reared in the most rigid habits of total abstinence from all intoxicating drinks. But your Grace will, doubtless, ask, What can I do in this work, and what is the object of this address? In reply I beg to state, that I wish you to be truly acquainted with the evil, as it exists in our land. I wish to elicit your sympathy with the heart-broken wives and wretched children, crushed and oppressed by their drunken husbands and fathers; and for them I ask, too, your kind and benevolent effort.

It is for the respectable, and moral, and good of our country, to labour in this great cause of human reformation. I respectfully solicit your Grace's candid attention to the causes of these evils, in order that you would generously sacrifice any mere luxury, if by so doing you might become a noble example and an efficient helper in the Temperance enterprise. It is also important that those customs of treating labourers and servants with intoxicating drinks should be abandoned, and that they should receive tokens of kindness and regard in money or in gifts, that will not pander to appetite and be a snare to them.

If your Grace will act thus in your elevated sphere, it could not fail to tell much in favour of the Temperance cause. Allow me to add that this work is as much allied with true philanthropy towards our country as the anti-slavery movement is towards the coloured people of the United States of America. Intemperance is the curse of Britain, just as slavery is the curse of America, and neither will be abolished until the truly good and noble-hearted of both countries throw all the force of their example and influence in the cause of suffering humanity.

And in our land we may help to save the drunkard and his suffering wife and children, without any real sacrifice to ourselves. Abstinence from those drinks by which intemperance is produced is most obviously beneficial to all orders of society. It tends to physical health, to mental soundness, and to moral purity. It is a safe course for ourselves, a safe example for our children and friends, and when it shall universally prevail in this country, Great Britain will stand forth with a moral dignity, which will render her a glorious example and pattern to all the civilised nations of the earth. Happily we have put down the national slave trade, and have abolished slavery in all our dominions, but the horrid thraldom of strong drink still fearfully prevails, its victims are round our doors, they are dying daily in our midst, and if we would be faithful to our great moral and religious responsibilities we shall not rest until this hideous evil, and terrible national reproach, is entirely wiped away. I have connected this address throughout with a reference to the evil of slavery in America, and I may again add, that we feel a national indignation against that monstrous injustice to our fellow creatures, and consider it a great reproach to the otherwise noble people of that great Republic; but are we not partial

judges if we accuse them, and yet are indifferent and inactive in the work of emancipating the enslaved myriads of our own colour and people? Besides, the enslaved in America may be morally and religiously free. No power can bind their souls or enthrall their conscience, and many of the unfortunate class are living expectants of a joyful liberty and a glorious enfranchisement in the heavenly kingdom. But the slaves of strong drink are not only debased and wretched now, but their miserable bondage is only a fearful prelude to a state of inconceivable woe and torment in the future world; so that in all respects their condition is most deplorable. While, then, your Grace conscientiously and warmly testifies against slavery in America and throughout the world, our heart's desire is that you should equally live and labour to put down the evil of intemperance in our country. It is most certain that the religious benevolence, which can only feel and act for distant objects and forget those around, must be radically defective, and is utterly unlike that love and mercy which led the blessed Redeemer to go through His own land and among His own people, seeking to save those that were lost, and which induced Him to command His apostles to go forth with the gospel message to all nations, but emphatically adding, "beginning at Jerusalem."

May I be permitted to cherish the hope that your Grace will be led to feel for the condition of our own inebriated masses, and especially for their most miserable wives and children, and that you will still add greater lustre to your distinguished name, by giving the weight of your example and influence to those means by which all of them may be rescued and blest together.

Here is a great work to be done, and no department

of Christian philanthropy has yielded a more abundant return to the devoted labourer. It is a field, too, calling loudly for the sympathy and aid of the tender-hearted and generous women of our nation.

That God may direct your heart to this object, and render you an illustrious friend to the suffering families of our enslaved inebriates, and that a life of self-denying labour and goodness may be followed by eternal felicity, is the prayer of, Madam, your humble and obedient Servant—(1856).

LETTER IV.

THE PHILANTHROPY OF TRUE TEMPERANCE MOVEMENT.

TO THE RIGHT HON. THE EARL OF SHAFTESBURY.

"Christianity, which has wrought so many miracles of beneficence, which has sent forth so many apostles and martyrs, so many Howards and Clarksons, can raise up labourers for this harvest also. Nothing is needed but a new pouring out of the spirit of Christian love, nothing but a new comprehension of the brotherhood of the human race, to call forth efforts which seem impossibilities in a self-seeking and self-indulging age."

MY LORD,—It gives me the utmost pleasure to address you on a subject, in which I am sure you feel no small concern, and which has already occupied your attention for a considerable period. Had your Lordship been unwilling to investigate the condition of the people in reference to intemperance, your efforts to elevate the masses, both with regard to schools and other processes of benevolence, this subject must have forced itself on your notice, as it is inseparably connected with every form of evil which degrades our species and disturbs society. But your Lordship has ever shown a most

ready willingness to aid in the Temperance movement, and therefore I am the more confident that my remarks will meet the consideration which I think the subject so imperatively demands. I am anxious that your Lordship should just perceive that intemperance is as the root of the other social evils, and therefore all labour in other departments of benevolence can only ameliorate the wretchedness that exists, and that the Temperance principle alone can effectually remove them altogether. All other efforts at best can only exterminate some foul excrescences growing out of this tree of every kind of evil, but the temperance axe will level the tree itself, and by one stroke remove all its bitter and criminal fruit.

It is obvious that if the poorer classes ceased to use intoxicating drinks, they would at once have the means of sending their children to the schools of their respective neighbourhoods, and besides it is most probable they would have the disposition to do so. But they waste their means on drink, and then they become dissipated and reckless about their children altogether, so that their miserable offspring would become ignorant pests to society if Christian philanthropy had not provided ragged-schools for their reception. But let the Temperance cause prevail, and we remove the occasion, and neither ragged children nor ragged-schools need be found among us; but so long as drinking abounds both will continue to our national shame and degradation. But these remarks are still more applicable to the criminal portion of society. Of this melancholy class, I remark that they are extensively to be found in the same circles of ignorance and depravity that supply the ragged children for the ragged-schools, the one source

fills both the institutions of philanthropy and the prisons of the nation.

Drinking is most evidently the main panderer to all sorts of crime, especially juvenile delinquency, so that could we save the youth of the debased classes from this vile custom, we should lay the best foundation for their moral and religious restoration; but so long as they are the frequenters of the beer-shop and the gin-palace, so long all other methods for their reformation will be greatly ineffectual; but save them from the exciting influences of drink, rescue them from the habits and customs which lead to inebriation, and there is then laid a solid basis for their true and complete reformation. How all-important, then, to begin with the Temperance principle, and to adopt every means for bringing it to bear on these unfortunately wretched and dangerous members of society. With a basis of thorough sobriety and education, the formation of decent habits, a desire for self-education would necessarily follow, and then the schoolmaster and the minister of religion would have a field of labour prepared for the reception of the good seed, which, under God's blessing, might produce fruit to life everlasting. In the meanwhile, I rejoice that ragged-schools or other benevolent and moral schemes may mitigate the evils which exist—may lop off the more obtruding and dangerous branches of the deadly tree, but would not sound reason and true philosophy say, root up the tree altogether? Strike at the cause. It may be needful sometimes to treat the symptoms of a suffering patient, but, if possible, it is always better to aim at the source of the disease.

Now this is the one idea I wish to press on your Lordship's attention. To carry this out it would be needful that your Lordship fully and openly committed yourself

to the temperance principle and practice. In all moral movements we teach more by our life and example than by either mere profession or pecuniary support. In your Lordship's station it might sometimes be inconvenient to be an out and out abstainer from all inebriating fluids, but when it was once known that you were so from principle, from love to those wretched classes that could exert no self-control without entire abstinence, then your conduct would exalt you in the moral estimation of all men whose opinions would deserve the least regard. In most of your measures of philanthropy you have had to act much alone—so far as your order in society is concerned,—and yet thus you have given a glory to your noble station which no earthly grandeur or worldly honour could confer. The highest nobility is that of goodness, as it follows the loftiest of all examples, even that of our blessed Lord and Saviour who went about doing good.

In addition to your Lordship's public and personal adhesion to the Temperance principle and practice, it would be important that some of your Lordship's time and influence should be given to the Temperance movement, a movement which has already been fraught with a very large amount of all conceivable kinds of good to the community. Then your Lordship might effectually diffuse the Temperance element into the ragged-schools, and other benevolent associations, and thus give to them that additional moral power which total abstinence from all intoxicating drinks, would inevitably confer. A few persons of your Lordship's order and standing, carrying out the Temperance principle, it would soon be thought neither unfashionable, nor unpolite, nor inhospitable, to banish those drinks entirely from our dwellings.

Here, then, my Lord, is a vast field of moral usefulness before you. Here are hundreds of thousands to be influenced by right Temperance teaching and true Temperance action; and just as success crowns the efforts of labourers in this great work, pecuniary distress, personal and social degradation, and criminal influence decrease, while health, and home morality, and happiness, with a preparedness for still better and holier things, would follow in its train. This cause your Lordship knows is also not the movement of any one class of politicians, or any one order of moral regenerators of society, or of any sect of the Christian church; it is the common cause of our afflicted and degraded humanity; it is the cause of the self-enslaved and self-degraded, who crowd our streets, and are perishing at our doors; it is the cause of the broken-hearted wife and neglected child; it is the cause alike of morality, education, benevolence, and religion.

I do not address your Lordship on the mighty power you might wield for good in your capacity as a Member of the Upper House of Legislature, for much will have to be done before the plague-spot of intemperance is eradicated from our national system, but I commend the subject to your consideration as a true patriot, a noble philanthropist, and an avowed disciple of the Lord Jesus Christ. Documents on every department of the Temperance question will be fully placed at your Lordship's service; and trusting that your heart may be Divinely guided to the adoption of the best means for instrumentally effecting the greatest amount of good, and wishing you the enjoyment of all providential and gracious blessings, I am, your Lordship's sincere well wisher and obedient Servant.—(1856.)

LETTER V.

TO THE RIGHT HON. SIR G. C. LEWIS, M.P., CHANCELLOR OF THE EXCHEQUER.

"Is it desirable to obtain revenue from the vices of the people?"

HON. SIR,—Your elevated and responsible position in connection with the financial affairs of the nation, induces me to address a few words to you on the subject of the temperance reformation. You are probably aware that for more than twenty years a number of persons have associated together for the purpose of staying the fearful tide of intemperance, which exerts so desolating an influence on our country. The evil of intemperance has become so enormous in every respect, that it is impossible to contemplate it without intense loathing and anxiety. More than sixty millions of pounds sterling are paid by the consumers of intoxicating drinks to the manufacturers and vendors every year—a voluntary taxation larger than the whole imposed revenue of the kingdom. To these sixty or sixty-five millions of pounds annually, the direct cost of inebriating drinks, must be added from five to ten more in the way of industrial value or loss of time, and to this must still be further added the great amount expended in the punishment of criminals, made so by the drinking customs of society, and the additional sums levied for the support of the insane and paupers of the land, who become such by their own inebriety, or the intemperance of those with whom they are connected. Here, then, is a pecuniary cost of at least, in the total, from eighty to a hundred millions of pounds sterling, per annum. Now this immense sum is not expended on that which is superfluous only, but on that which is most fearfully

mischievous, and which does more to defile the land than all other causes put together. No marvel that with such an outlay of our national means there should be, under the very best state of trade and commerce, much poverty and suffering, for, as a rule, those spend most on these drinks, who can least afford it. In some districts of the country mechanics and others expend half their earnings, and probably the whole working community may lay out from ten to twenty per cent. of all the produce of their labour, on intoxicating drinks.

Besides the incalculable injury such persons do to themselves and their families, they also inflict most serious evils on the industrious and sober portions of the community; for it devolves on them very largely to support the self-made paupers, lunatics, and criminals of society, and such self-made and self-ruined victims form at least three-fourths of these unfortunate and wretched classes.

However great, then, the revenue you may derive from intoxicating drinks, you do so at a very great additional taxation of the sober part of the nation, and also at an amount of every kind of degradation and wretchedness, which utterly baffles all description.

A country's real greatness depends on the virtue of its people; but nothing so weakens that virtue as the prevalency of intemperance.

The revenue obtained from this is associated with the most squalid poverty, with personal debasement, with domestic sorrow, with a fearful increase of disease, with the ruin of reputation, with the most vile and vicious courses of profligacy and crime, with blighted minds and early deaths, and the everlasting ruin of countless thousands of our fellow creatures. There is not a pound of revenue derived from this source which may not have

cost tears of bitterest grief, and agonies of woe and despair, beyond the power of description.

A country's real prosperity must rest mainly on the industry, moral habits, and religious influence of its inhabitants, but intemperance strikes at the basis of all these, and in its train miseries and crime of every kind most awfully prevail. The sudden removal of the whole revenue from intoxicating drinks might produce an alarming shock in the financial treasury over which you preside; but the prosperity which would necessarily accompany national temperance and industry, would soon relieve you from all the difficulties of such a crisis. At any rate it is a question worthy of grave consideration whether any nation, calling itself Christian, should obtain its financial resources from any traffic which necessarily tends to promote the degradation, immorality, and crime of the people. And also if a Government persisting in such a course, when the fearful results are manifestly of this description, does not involve itself in the most awful responsibility to Him who is the Head of all governments, authorities, and powers.

But if a wholesome system of taxation can be adopted, where no such fearful evils can result, then it is the manifest duty of all who profess the lofty principles of Christianity at once to adopt it. The British people would be utterly shocked that the national exchequre should be supplied by a direct tax on poverty, rags, prostitution, and crime in general; but under the present system these, and nearly every other of our national reproaches, are clearly traceable to the traffic in intoxicating drinks.

Here men go under the authority of law, and for the support of the revenue, and exchange their clothes for rags, their bread for fluid poison, their virtue for crime,

and their honourable citizenship for personal degradation and misery. But as a practical person, doubtless, you will inquire, but what can the Chancellor of the Exchequer do in this matter? even if the statements put forth are true to the letter. To this I reply that if thought is excited, reflection and inquiry elicited, good must be the result. But it would not be difficult in the first place, gradually to circumscribe the boundaries of this evil traffic. Let the beer-shops be lessened to the extent of ten or twenty per cent. yearly, till they are all swept away as monstrous moral nuisances and sources of degradation to the people. Let the hours for the sale of intoxicating drinks in gin-palaces and public-houses be annually abridged, so that they may not pander to midnight revellings and profligacy. Admit no more applications to the destruction of selling by authority intoxicating drinks, and in ten or fifteen years a great proportion of the present occupants will die out, and with the decrease of the owners let the leases expire.

Close all such places, except for *bonâ fide* travellers and lodgers, on the whole of the Sabbath-day. Thus, by a firm yet gradual process of legislature, before this generation passes away we may have universal sobriety blessing our land. With such a consummation there would be intellectual progress, social order and happiness, and the moral and religious agencies of the nation would operate more effectually, when their efforts would no longer be stultified or impeded by the teeming licensed drunkeries of the land. Some recently civilised countries has set the example of excluding intoxicating drinks from their shores, and several of the States of the North American Union have legislatively brought the traffic to a complete termination. Let Britain follow in the same course, and our industry, and national mo-

rality and pure religion, under God's blessing, would make us the glory of all the lands of the earth. But at present there is a foul blot on our national escutcheon. It is intemperance—an evil that has defied, as yet, all means for its suppression or restrictions, and which it is clear can never be removed but by the people, one and all, abstaining from the drinks which produce it.

This enemy has been met with in schools, and books and Bibles and churches and tracts; but despite all, it has flourished and is flourishing with a terrible and destructive prosperity. It is clear that by one process only can we prevail, and that is by starving it out of our midst. By giving up the use of the means of intemperance, we at once rise to an infallible security from all its blighting influences and deadly results. That this may be done with perfect impunity so far as the national health is concerned, is manifest from the experience of several millions in this and other countries who have been temperance abstainers for the last ten or twenty years.

That you may long enjoy the national confidence which your intelligence and integrity so highly deserve, and that you may soon preside over the exchequer of an entirely sober people, is the earnest prayer of your obedient Servant.—(1856).

LETTER VI.

OUGHT NOT STUDENTS FOR THE CHRISTIAN MINISTRY TO BE TRAINED IN THE PRACTICE OF ENTIRE ABSTINENCE FROM INTOXICATING DRINKS?

TO THE REV. JOHN HARRIS, D.D.,

President of the New Independent College, St. John's Wood.

"Jesus Christ, in instituting the ministry, laid the foundation of the intellectual and moral agency which I now urge. On this founda-

tion we ought to build more and more, until a life-giving influence shall penetrate all classes of society. What a painful thought is it, that such an immense amount of intellectual and moral power, of godlike energy, is this very moment lying dead among us! Can we do nothing for its resurrection? Until this be done we may lop off the branches of intemperance, but its root will live; and happy shall we be if its poisonous shade do not again darken our land."

REV. AND DEAR BROTHER,—There is no living theologian and religious teacher of the day for whom I entertain a more exalted respect and Christian esteem than yourself. From the time I paid you a passing visit in your rural retreat at Epsom to the present day, I have witnessed with delight the onward and upward course of your public and useful life, and have, with thousands of others, been instructed and edified and stimulated, I trust, to greater devotedness by your admirable works. I rejoice, too, most unfeignedly, that you occupy so important and weighty a position as President of an institution which, I presume, will take the lead in all that is exalted and useful connected with the education of the pious young men, intended for the Christian ministry in that department of the church, of which you are so distinguished an ornament.

The subject of my address to you is one with which I know you are very intimately conversant, but yet to which I wish to call your more particular attention. The rise and progress of the temperance cause in Britain is deserving of the careful observation of all the friends of human-kind. Previous to the temperance era, you are aware that men sunken in drunken habits were deemed as almost hopeless, and, indeed, few cases of the recovery of such ever cheered the friends of morality and religion.

But when total abstinence from the fluid that inebriates was recommended as the grand remedy, it was soon

followed by the reclamation of some of the most debased individuals in the community, and some thousands of such have been fully restored to society, and are now respectable, and many of them devoted members of the Church of Christ.

But greatly as the temperance cause has succeeded in raising the fallen, I believe its still greater usefulness is to be exhibited in preserving the sober, and especially the rising age, from those habits which have been so fearfully prolific of misery and crime in the masses around us. And it is this phase of the question which I wish most respectfully to submit to your grave and earnest consideration.

It is a fact, which numberless instances would awfully confirm, that not merely from the lower and debased order of society do drunkards come forth, but from the more respectable and educated, and even from the religious classes; and this is owing to two or three causes. 1st. To the customs of social life, and what is considered hospitality in keeping these drinks on the table and having them, if not always in use, yet on all cheerful and festive occasions. In this way there is a shield of respectability and even of goodness thrown over these customs, so that they are considered not only unblameable, but even praiseworthy. Then, secondly, good people, who are considered examples of moral excellency, both give and use these drinks, and thus confer all the weight of their station, intelligence, and even piety on the same practice. The result is, that young persons think it both harmless and safe to habituate themselves to the use of intoxicating drinks, and they consider nothing evil but an excess, such as may be seen in a state of drunkenness, or something very closely approaching it. Excitement and hilarity arising from the

wine or spirits they do not marvel at nor condemn, and hence most insidiously they are drawn nearer and nearer to the deadly maelstrom of intemperance, and often become its victims before they are aware of any peril. Now these remarks will apply to many of the members of Christian churches, and to students, and to a fearful number of the ministers of Christ. You remember, doubtless, the predecessor of the venerated pastor of the Weigh-House, and the awful termination of the life of a man who, for talent and genius and pathos, has rarely been equalled among ministers of modern times. You, doubtless, have been brought in contact with the son of a most worthy congregational minister of Bristol, and who for learning and distinguished parts excelled his honoured parent, but who in mid-life, became a wandering star, a vagabond, and died in circumstances the most fearfully appalling, and whose ruin was directly connected with habits of drinking. Many others of a similar character doubtless you have known, and it would be folly not to admit, that had these men abstained from the customs and habits so prevalent in using intoxicating drinks, they might have lived usefully and died most honourably in the service of Christ and His church. It is a fact that cannot be disputed that men of nervous temperament, and often of generous hearts, are most susceptible to the influences of stimulating drinks, and are therefore in greater peril than other men; and as the moderate use is considered good and safe, they easily cross the line of demarcation without being conscious of the peril to which they are exposed. Doubtless, thousands upon thousands of well-intentioned and really excellent persons have thus been deceived and deluded, to their utter and final ruin. To preserve men from these fearful snares it would really seem there is

no security, except in entire abstinence from these drinks altogether. Here is a provision beyond the region of alcoholic excitement or infatuation; here men are absolutely safe as to the peril of inebriation; and therefore it is the great object of the temperance movement to persuade men, for their own sakes as well as for the sake of others, to adopt, avow, and carry out the total abstinence principle and practice. That men in health may do this with perfect impunity has been affirmed by the most distinguished physiologists and medical men that America and Europe have produced, and there is now the additional stupendous fact that in Great Britain and Ireland there are great multitudes of persons daily carrying it out, many of whom have done so for many years; and these persons are to be found in all orders, professions, trades, and callings of the people at large. It is not, then, a mere plausible theory that alcohol is not necessary as a beverage, but it is a well-known and long established fact; and men, women, and children by thousands and tens of thousands doing so are to be found in every town and most of the villages of the United Kingdom. But in the United States of America, and Canada the proofs are still more numerous and striking from all religious societies. Among the great Protestant sects of those countries the use of these drinks has for years been banished. Among the thousands of ministers and students in the northern, eastern, and middle States of the American Union it would be difficult to find a minister, deacon, student, or church member, who does not deem entire abstinence from intoxicating drinks as one part of religious principle and prudence, which they feel it imperatively binding on them to observe; and they do so with the happiest results to themselves and the rising generation, and are

enabled thus to raise a church testimony against the drinking of those who are without its pale. In travelling some thousands of miles in 1847 in the United States and Canada, I never saw wine or any other intoxicating fluid on the table of any religious family, of any Protestant denomination, except once, and that was at a dinner, when the head of the family had only landed in Canada from London a few weeks before the period that I was his guest. I need not remind you of some very noble instances of decision on this question in our own country. Of these the late venerable Mr. Jay of Bath, and the truly excellent Dr. Pye Smith were praiseworthy examples. And at no period of the temperance reformation have there been so many ministers of Christ and students enrolled in the temperance ranks as at the present; and it is encouraging to add, that the number is steadily increasing. It has been alleged that the unskilful and uncharitable advocacy of the temperance cause has often impeded its progress, especially among ministers of religion, but I am sure you will agree with me that the cause itself and the principles involved in it should alone influence men who have become teachers of others, and that no cause has suffered more by bigotry, intolerance, and ignorance than religion itself. Yet this would be deemed an extremely weak reason for an intelligent man, much more a Christian minister, abandoning the religion of Jesus. If there is a fearful evil in our midst, one awfully desolating every order of society by its deadly influence, and if the simple system of total abstinence presents a clear and complete remedy for it, then no weakness or absurdity of its advocacy can be a valid excuse for learned, religious, and especially public men, treating it with neglect.

It is not any form of association that I am pleading for, nor for any peculiarly-worded pledge, but for the the principle, profession, and practice of abstinence from all intoxicating drinks as a grand means for the rescuing of drunkards, and the preservation of sober people. And now, my esteemed brother, let me suggest some of the ways and means by which you may most effectually serve our great cause.

Your personal adhesion, and the avowal of your sympathy would alone do much to serve us. But, as the head of one of the most important colleges in our country, your example and counsel would tell with a moral effect which it would be difficult to describe. Surrounded by respectable young men from various parts of the kingdom, many of whom are destined to fill some of the most influential pulpits in the land, you might give a direction to their opinions and conduct which might serve to the present and eternal advantage of thousands upon thousands of our fellow-creatures. Let these men go forth imbued with the temperance spirit, and their usefulness in all departments of moral effort would be considerably increased. As an example to deacons, to Sabbath-school teachers, and to the heads of the religious families, their practice would be for good, and in this respect their conduct might be safely followed by all with whom they were brought in contact. I trust, therefore, that you will not deem this address on a subject so momentous, as in any way indicating on the part of the writer an interference with your perfect right to judge and decide and act as your own prudence, knowledge, and conscience may dictate, but simply as a respectful, affectionate, yet earnest desire that the subject may have your most full and prayerful consideration. I sincerely believe that you

devoutly wish to make your life a consecrated service to the Saviour and His cause, and I believe that the temperance movement opens a most effectual door for your more complete realisation of that noble and generous desire. Wishing you, my revered and beloved brother, every spiritual aid in the discharge of your heavy and responsible duties, and the constant enjoyment of the Divine approbation, I am yours most truly in Christian bonds.—(1856.)

LETTER VII.

SHOULD NOT METHODISM SUSTAIN THE TEMPERANCE PRINCIPLES OF JOHN WESLEY?

TO THE REV. PRESIDENT OF THE WESLEYAN CONFERENCE, REV. ROBERT YOUNG.

REV. SIR,—I feel constrained by three considerations to address you on the important subject of the temperance reformation.

First. Because it pleased God to raise up the devoted and pious founder of your denomination, to be a most signal instrument for arousing the great masses of this country, to a religious concern about their eternal interests. In doing this he was the true embodiment of Christian energy aad self-denial, and he lived and laboured only for the glory of God and the good of man.

Secondly. Because the original principles of Methodism, and some of its explicit rules related to this very subject of temperance, and therefore indicated that your connexional influence would be favourable to great and direct means for removing and preventing drunkenness in the land; and,

Thirdly. Because there is a very general impression

that Wesleyan Methodism is not so fully carrying out this part of its mission, as its founder and its laws would seem to demand. As a great people with your societies, and chapels and ministers, and moral machinery of usefulness spread all over the land, you possess eminent facilities for greatly aiding the temperance cause. It is, therefore, most desirable that your sympathies should be distinctly with those who are toiling in this great work. It cannot be needful that I should refer you to the fearful ravages of intemperance in our midst, to the enormous amount of money consumed, to the dire results of drunkenness, as poverty, disease, and crime, which abound, or to the progressive advancement of this notorious evil in spite of all means that have been adopted for our nation's deliverance from it. No land possesses more agencies for exerting a good moral influence than ours. We possess a plenitude of the Word of Life. Thousands of devoted ministers of the Gospel. An extensive provision of Christian sanctuaries and schools. We have every kind of benevolent associations for meeting specific forms of evil and suffering, and yet, notwithstanding all this, intemperance is the prevailing evil of our land. I suppose for every house of prayer we have forty or fifty houses for the sale of drinks, and whose influence goes to counteract all good institutions, and directly to demoralise the people. The national intemperance of the land not only does a great amount of mischief in its positive aspects, but it prevents our religious and moral instrumentalities being effectual to any great extent. It stultifies much of the Bible Society's exertions, it prevents greatly the religious education of the children of the land, it keeps its thousands upon thousands away from the house of God and the means of grace, and more than

this, it robs the Sabbath-school of many of the children who have been taught there, and removes them into dangerous paths of society. How many become irreligious, and not a few the inmates of prisons and penitentiaries, and others of refuges for the dissolute and the degraded. It does more than this—it robs the church of God of many of its members, of not a few of its officers, and not unfrequently even of its ministers, and causes them to wander in the dark regions of apostacy and condemnation.

Now, dear Sir, can these desolating scenes be prevented, or in any degree lessened? If so, then you will confess how anxious we should be to effect it. It is manifest from the experience of the last century that the ordinary means do not fully meet the case, so that for this specific and rampant evil we must adopt a specific and mighty instrumentality. Allow me most respectfully to say that the temperance principle and practice present for this end just what we need. This experiment for starving out the enemy, by withholding the aliment of its existence, by abstaining entirely from the use of all intoxicants, has had a very general and extensive trial. For thirty years it has been adopted in America and in the Protestant churches of the United States, it is now the great rule and almost universal custom of the people. Bishops, ministers, deacons, class leaders, members, and, in most cases, the regular hearers of the Gospel, do totally abstain from intoxicating drinks. It has been tried on a very considerable scale in this country since 1828. It has also been adopted in most of the Protestant missionary stations throughout the world, and everywhere it has been most successful, under the Divine blessing, in reclaiming the drunkard, and in preserving the sober. You are no doubt aware that

the American Methodist Conferences never meet without passing the most stringent laws or recommendations on this subject. It is then most clear, that we not want either arguments or precedents in order to induce the religious denominations of this country to become fully and publicly identified with the temperance cause, and thus to give it all the force that their religious influence can confer. Especially do I think that it would be well for the Wesleyan Conference to do this. No other body has so complete an organisation to carry out any effort simultaneously as yourselves. A Conference address on this subject would be known at once through the whole body; and the minister, if duly feeling its importance, could give it practical efficiency in every society in the kingdom. I need not say, however, to do this it would be quite essential that, in your official station, your brethren in the ministry became practical and avowed friends of the temperance cause. I do not say members of any distinct temperance society, but that the principle and practice of totally abstaining from intoxicating beverages be adopted and professed.

And then the power of your example and teaching should be brought to bear on the people of your charge; and with this it would also be needful to discountenance the traffic among your members, and rigidly to enforce Mr. Wesley's rule on this subject. I have been informed that many respectable members of your societies are wine merchants, distillers, brewers, and in some cases retailers in spirits. I need not remind you that Mr. Wesley's words to such traffickers are most powerful and searching, and that no religious person who believes them could remain in that business of moral ruin for an hour.

Now this reformation is really indispensable to the

true honour and credit of your denomination, and without it Methodism must fail to be all and to do all that Mr. Wesley intended. Whatever pecuniary influence you might lose by this step, it would purify the atmosphere of your societies, bring down the blessing of God, and result in the revival of religion among you. But so long as this state of things continues it will greatly retard the Gospel's power among the people, to whom you minister the word of salvation. The two influences are directly opposite. The drink-sellers are injuring society, corrupting and degrading it, unfitting it for the consideration of the truths of the Gospel, and acting as panderers to the innate depravity of the heart, and as allies to the great destroyer of the bodies and souls of men. How, then, can such be kept within the bosom of the Church of Christ? How can such be honoured as Christians and fellow-helpers of the truth? No! there must be a separation between the holy and the vile, and this evil must cease from your connexion, and from all Christian churches, before the reviving blessing of God can be consistently prayed for or consistently expected. If either the personal adoption of the principles of the temperance society, or the purging out of this evil leaven of the traffic should be a work of difficulty and self-denial—yet I have only to appeal to your illustrious founder as an example, or, still higher, to the holy self-immolation of our Divine Saviour, who, for our salvation, humbled himself and became obedient unto death, even the death of the cross.

Of Mr. Wesley it has been appropriately said, "The great purpose of his life was doing good. For this he relinquished all honour and preferment, to this he dedicated all his powers of body and of mind, and at all times and in all places, in season and out of season, by

gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive and every inducement, he strove with unwearied assiduity to turn men from the error of their ways and awaken them to virtue and religion. To the bed of sickness or the couch of prosperity, to the prison, the hospital, the house of mourning or the house of feasting, wherever there was a friend to serve or a soul to be saved he readily repaired, to administer assistance or advice, reproof or consolation. He thought no office too humiliating, no condescension too low, no undertaking too arduous, to reclaim the meanest of God's offspring. The souls of all men were equally precious in his sight, and the value of an immortal creature beyond all estimation. He penetrated the abodes of wretchedness and ignorance to rescue the profligate from perdition, and he communicated the light of life to those who sat in darkness and the shadow of death. He changed the outcasts of society into useful members, civilised even savages, and filled those lips with prayer and praise that had been accustomed only to oaths and imprecations. His constitution was excellent, and never was a constitution less abused, less spared, or more excellently applied in an exact subservience to the faculties of his mind. His labours and studies were wonderful; the latter were not confined to theology only, but extended to every subject that tended either to the improvement, or the rational entertainment of the mind. If we consider the reading he must have done by itself, his writings and his other labours by them selves, anyone of them will appear sufficient to have kept a person of ordinary application busy during his whole life,—in short the transactions of his life could never have been performed without the utmost exertion of two qualities which depended not upon his capacity, but

on the uniform steadfastness of his resolution. These were *inflexible* temperance, and unexampled economy of life. In these he was a pattern to the age he lived in, and an example to what a surprising extent a man may render himself useful in his generation by temperance and punctuality."

It is also worthy of observation how he acted when he thought that the poor members of the society were injured both pecuniarily and in health by the use of tea. He says in his journal, July 6th, 1746—"After talking largely with both the men and women leaders, we agreed it would prevent great expense, as well of health as of time and money, if the poorer people of our society could be persuaded to leave off drinking tea. We resolved *ourselves to begin and set the example.* I expected some difficulty in breaking off a custom of six-and-twenty years' standing, and accordingly the three first days my head ached more or less all the day long, and I was half asleep from morning till night. The third day, on Wednesday, in the afternoon, my memory failed almost entirely; in the evening I sought my remedy in prayer. On Thursday morning my headache was gone, my memory was as strong as ever, and I have found no inconvenience, but a sensible benefit in several respects, from that very day to this."

You will see here that he acted with the people. He abstained for their sakes, and thus carried out the identical principle of the temperance society on that subject. He formed, too, an association for effecting the end, and thus he has left a bright and noble course of action, which, were all the ministers bearing his name to adopt, could not fail to bless the world. If abstinence from tea was so needful, how much more abstinence from alcohol —the bane of the church, the plague-spot of our nation,

and the curse of the world? Let me, then, respectfully and earnestly request your kind attention to this subject, and may I hope that the statement I have presented may not be deemed unworthy of your candid consideration.

Wishing you every blessing, and praying that God may make your denomination again efficient for the revival of pure and experimental godliness in the land, I am, dear and Rev. Sir, yours most truly.—(1856).

LETTER VIII.

CAN A CHRISTIAN AND PHILANTHROPIST REMAIN IN THE LIQUOR TRAFFIC?

TO SIR EDWARD BUXTON, BART.

President Wayland, of Brown University, asks in his public address, "Can it be right for me to derive my living from that which is spreading disease and poverty and premature death throughout my neighbourhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague or leprosy around me? Would it be right for me to sell poison on the ground that there would not be one chance in a thousand that the purchaser would die of it?"

HON. SIR,—The illustrious name you bear, as the descendant of one of Britain's noblest philanthropists, is my chief reason for presenting to you an address on the subject of the strong drink traffic of this nation. It often unfortunately happens that the descendants of the great and good are only known for the contrast they bear to their worthy predecessors; but, much to your honour, you have been the open and avowed imitator of many of your sainted father's generous deeds, and, like him, you are not ashamed to be considered as a public disciple of the Lord Jesus Christ, and thus connect

a religious profession with a philanthropic life. But to avoid all anomalies of Christian character is not easy, and in many things the best of men offend. If God were to mark the failings of the most pious, they could not possibly stand justified before Him.

But all really good and sincere Christians, while admitting these things, will daily lament them, and will earnestly seek Divine grace to render their lives uniformly consistent with the great principles of Divine truth, as taught by the Lord Jesus Christ.

In calling your attention, therefore, to the strong drink traffic of this country, I feel myself most painfully placed, lest I should seem discourteously personal on the one hand, or unfaithful to the claims of our suffering humanity on the other. I can assure you that it shall be my aim to avoid each of these extremes, and if any sentence should seem bordering on the severe, I trust that a due consideration of the subject will show you that milder terms would inadequately do justice to the truth.

To me, and thousands of the community, it is an occasion of deep regret that your honoured name should be so publicly presented to the eye in almost every street of our metropolis, as being directly connected with the manufacture of, and traffic in, intoxicating drinks.

It would seem impossible that you can be unacquainted with the directly immoral tendencies of that traffic, and its appalling influence on all the best interests of the community. In that traffic our national resources, to a great extent, are absorbed; we devote more wealth to it than is required for our enormous national revenue, and more than we give to all religious and benevolent objects a *hundred fold.* Every man,

woman, and child of the nation pays to that Treasury a voluntary tax of at least two pounds sterling, per annum. Now, could it be demonstrated that the fluids thus bought were useful and safe, then there might be some plea for their continued sale, but science has proved that the staff of life, to the extent of forty million bushels of grain is employed to produce these drinks, and that while this food would support some hundreds of thousands of the people, its nutritious element to the extent of ninety per cent. at least, is destroyed by its perversion into intoxicating drinks. Even a penny's worth of bread is better and more nutritious to the consumer than two shillings' worth of drink, so that a greater pecuniary waste cannot be perpetrated by the labouring classes than in laying out their hard earned money on that which is not bread, and for that which satisfieth not.

Now to me it would seem that this first phase of the subject is essentially evil in itself, and that no man has a right thus to deal with the bounties of the good and merciful providence of Heaven.

This is but the first step, however, of a train of evils still more dire and unjustifiable.

The processes of the manufacture of these drinks involve necessarily a large amount of Sabbath desecration. I need not remind you that this is the case in the malting, in keeping up the machinery of brewing, and still more deplorably in the traffic, by which there is a great and open sale of these fluids, during a large part of the Lord's-day. A glance at these facts will suffice to show that many thousands of persons are thus the slaves of this traffic, and are weekly robbed of the rights and privilege and blessing of a Christian sabbath. I presume I may add that this is not an incidental, but an evil inseparably connected with the traffic itself. An

inquiry might well now be put, And for what is all this waste of food? and waste of money? and desecration of God's holy day? The reply must be that it is to provide an artificial stimulant for the use of society, and one fraught with the greatest possible peril to those who indulge in it.

Chemists, physiologists, physicians, have testified that these drinks are not needful to man, so that at best they are a superfluity.

Happy would it be for the world if they were only this; but to this one source we mainly attribute by far the greatest share of pauperism, disease, insanity, moral degradation, social wretchedness and crime, that devastate mankind, and blast the prospects of a great mass of the community among whom we live. In proportion as men use these drinks they descend in the scale of society, become physically, mentally, and morally worse and worse.

It is this traffic which makes the brutes who inflict such deadly assaults on unprotected wives and children: it is this which swallows the starving child's bread and clothes, and means of education; it is this which supplies the court of justice with its criminals, and our gaols and hulks and gallows with the materials for their operations; it is this which ruins the myriads around us for both worlds—for after it has destroyed health, conscience and life, and glutted the grave, it sends to the dreary regions of eternal despair those whose drunkenness must exclude them from the kingdom of Heaven.

It would seem to me, then, that to support the traffic at all is to be an accessory to the evil it does; but to be in the traffic and take its gains, and be associated with its power of ruin, seems necessarily to involve consequences which I dare not use words to express.

It is well known, however, that the accursed love of Mammon has so hardened men that they have been callous to all the claims of humanity and goodness. The love of gold has made men monsters to their species; it induced men formerly to traffic in human flesh, to hunt and capture helpless men, women, and children, and to send them to distant lands to be sold as chattels, and worked as brute beasts.

And within the last century professedly moral and even religious people had no compunction on the subject. But you, sir, would loathe the money thus earned; you would deem the gain truly accursed. But have you seriously and devoutly tried to distinguish between that evil and the one which is connected with the traffic in intoxicating drinks?

I know there is one plea you may present, that men need not buy unless they please, and if they do purchase they need not indulge to drunkenness unless they like; but remember how all ages and countries testify that the controlling principle in a vast proportion of men is so weak, that if they use these drinks at all, they will assuredly become slaves and victims of ruin to that use. And more, that the use which may be deemed moderate and safe, no man has yet had ability to point out. Drinking and drunkenness are ever found together, and the results have ever been wretchedness, woe, and misery to the community at large.

Besides, the evils of these drinks are not like those of slavery, confined to the physical man. They defile the soul, blight the mind, and expose to the unknown torments of the second and eternal death.

Ah, sir, could you but see one day's fruit of this evil traffic, such as the metropolis alone presents, I cannot

think that you would remain connected with it for another hour!

Your name, profession, and character are too good to be given to sustain the greatest abomination of the land; and it must surely be for want of reflection, that you have ever been associated with it.

It is far from common for men in elevated ranks of society to be favoured with faithful admonitors: the poor are in that respect placed in a much safer position, for anyone will tell them of errors, and administer reproof; but to rebuke evil in high places, or to warn greatness of peril, is an experiment seldom adopted. I presume, therefore, that your attention has not been fully and explicitly called to the subject, and that while you have acted as a friend of ragged-schools, and city missions, and other great moral and religious movements, you have not been led to investigate the evils of intemperance, and the traffic in strong drinks as the key-stone. May I trust that you will be induced to give the whole subject a fair and candid consideration? The temperance light has now been shining most effulgently upon our land for twenty-six years. The whole community has been inundated with temperance periodicals, and works bearing on the scientific and moral phases of the question. Many hundreds of thousands have been reclaimed from habits of inebriation, and there is now growing up a large class of children and youth, many of whom have abstained from their birth, from all alcoholic drink; there are now several hundreds of ministers of religion publicly allied with the cause, and there are great associations for shutting up the Sunday traffic, and a National Alliance for terminating it altogether. It seems to me, therefore, that however unacquainted with the evils of the traffic as to the past, you cannot be so for the future,

and that the period has really come when it will be for your honour, and certainly for your moral and religious advantage, to abandon your connection with the manufacture of strong drinks altogether. I cannot suppose that a love of gain would keep you in it, neither that if, perceiving the evils that it produced, you could imagine that liberal contributions to various forms of benevolence would make up for sustaining so public a position in this traffic of misery and death. Rely on it, for every pound that may be gained by it there is in some dwelling or other poverty, rags, starvation, profanity, cruelty, disease, and crime; for every one the traffic enriches, how many does it pauperise and ruin! For every comfort and luxury you may derive from it, it might be well to inquire how many have to forego the very necessaries of life itself; and five hundred pounds annually to the densely populated region of Spitalfields and Bethnal Green will do but little to neutralise the varied evils arising from the tens of thousands of pounds that the people spend on intoxicating drinks. Sir, allow me solemnly to assure you that for every one reclaimed by the City Missionary, and every child redeemed by ragged-schools, there are multitudes that live and die in wretchedness and crime, and lose their immortal souls by the drinking customs of the land.

Then let me most respectfully urge upon you to weigh carefully the whole subject, and, as far as possible, let this be done as in God's presence, and with the last great day of judgment in view; and then I feel assured, that it will be impossible for you to continue any longer identified with a traffic which is inseparably allied with all that is desolating and ruinous, to the hopes of myriads of our fellow men.

Allow me to conclude this address by stating that

during the last ten years I have often heard your name used by distinguished foreigners in a way which would not be pleasant to your sense of moral feeling; they have marvelled that that name could be so associated with the traffic in intoxicating drinks. Their surprise has often been unbounded, and they have felt themselves utterly at a loss to conceive how, with a profession of Christianity and philanthropy, you could vindicate a position to them so anomalous and marvellous.

Let, dear and honoured sir, the past suffice; and that God may direct your deliberations on the subject, so that a right conclusion and practice may be the result, is the earnest prayer of your most obedient friend and servant.—(1856).

PERILS OF THE DRINKING CUSTOMS TO MINISTERS OF RELIGION.

MANY false views are circulated on this subject, such as, ministers being, as a rule, educated men, are not likely to fall into gross and sensual indulgencies; and secondly, ministers of supposed religious superiority to others would not succumb to such temptations. Now the fallacies underlying these conclusions are many. Intoxicants exert the same influence on the brain of the learned and of the illiterate, and also make no difference on the pious or the profane. Ministers, by the physical and mental prostration to which they are subject, often feel a craving for stimulating potions which may raise them from this exhaustion and depression. The kind and hospitable entertainers of ministers often ply them to take the glass as a restorative, a cordial, or medicine. In this way they often begin the use of the wine cup, or

the dram, until their use becomes a necessity, then an indulgence, and after that a deadly snare. So it is, that like other men they are deceived, and fall into this fearful snare. No doubt Noah thus fell most probably, being ignorant of the fearful power of the fermented wine juice; and the danger was so great to the ancient Priests and Levites, that God enacted the most strict laws, and connected with them the most terrible penalties, that they might avoid, with strictest care, the approaches to the fearful evil. The use of wine in vestries of churches and chapels must often be not only a temptation, but exceedingly undesirable in every sense. It is certainly introducing an enemy of God and man into the citadel of the congregation of Christ. Hence the fearful fall and frightful apostacies of God's servants! I remember at one of the dinners of the Evangelical Alliance inauguration, in Freemason's Hall, a celebrated D.D. coming to me to congratulate my access of honour by one of the American colleges, and displayed all the maudlin sentimentalism of half inebriation, and the freedom with which the wines, &c., were used, horrified many of the American brethren.

In our own denomination I had to come in contact several successive mornings with a young ministerial brother, who always had a strong spirit odour before breakfast. When he died shortly afterwards, I felt condemned and distressed that I had not faithfully warned him of the bad habit he had contracted. Another minister, who had been patronised in his constant use of wine and spirits, and to the extent of taking two glasses each service, when he fell, of course felt they must disown him, and thus he was cast out into the world a beggar, with a starving wife and children. A third, after revival celebrity, sank into a degraded, at least

semi-tippler, with reputation and usefulness both extinguished. Another, who used to take in his pocket the latch-key, and enter his home at midnight, was going by coach, when one of his friends stepped behind, and whispered to him, and said, "I was ashamed to see you last night, and hope nobody will ever see you in that condition again." The house of a deacon of one of the Midland churches, where I was a guest, after the services of the day, had his table spread with tobacco and pipes and wines and spirits, and his *élite* friends were invited to meet me after the services of the day. Shortly afterwards he became a bankrupt, and I fear is a wreck to this day. Not long since, at a Congregational anniversary, the minister was sick in the pulpit, after a free indulgence in the wine, after dinner. The first present I had sent me, after entering on the Church Street pastorate, was two bottles of port and one of brandy. A minister, on leaving a party at the house of one of his deacons, stumbled, and the rumour spread that he had taken too much of the nourishing drink. And therefore how much safer personally it is for Christian ministers to eschew the wine-glass, and thus avoid the appearance of evil, and also be a safer example to his friends and hearers. The unthinking pressing of drink on ministers, is a bad pernicious custom, and should be abandoned by all who desire them to be examples of goodness, sobriety, and purity. Self-denial is not merely avoiding the theatre, and the glaring drinking saloon, but conquering appetite, and refusing the drinks when offered in the houses of Christians, or presented by diaconal hands, or urged by their kind-hearted wives—no doubt generally from mistaken kindness—or to sustain the every-day customs of social life. A wealthy gentleman and his wife, said to me last summer, that though keeping open

house for the ministers and friends who came to their town, I was the only abstaining minister that had been their guest. I was once staying at the house of a respectable friend of one of our churches near Nottingham, when I asked one of the sons to go to the evening service with us in vain; the mother said to me afterwards, that the son had gone to the chapel from a child, but on one of the ministers taking nearly half a tumbler of brandy before going to preach, he was so horrified and disgusted that he had abandoned public worship altogether. Sipping and general tippling, and smoking, have closed the doors of some families to the entertainment of ministers, to prevent their children and families from being witnesses of the scandal. It is said, that a Welsh minister, always called at a half-way public-house, on going to a week evening service, and his usual request to the publican was, "Let me have my usual 'pony,' to help me on the road." One dark night, some wags resolved to perpetrate a joke on him, and, therefore, one of them lay down at the bottom of a dry ditch, and as the parson passed, groaned loudly, so as to excite his attention. On drawing near to sympathise and help the suffering groaner, he said, "What is it that has happened to you? are you hurt? can I help you? and so on." He exclaimed, as with intense suffering, "Oh! sir, the minister's 'pony' has thrown me!" I remember a man of splendid genius and great popular pulpit talent, losing his church first at Dalbate in the West of Scotland, then his church at Birmingham, and then expatriating himself to Canada, where he died in the prime of life.

A friend of mine who was entertaining one of the most popular of English preachers, who had indulged freely in ale, cigars, and brandy, said, as he took him to the railway station, "Excuse me, but I think you must

change your habits, or else you may some day fall;" for he added, "outside of my profession as a commercial traveller, I never saw any one so free in the use of these dangerous things." I know a superannuated minister now who has been little better than a half drivelling idiot for many years, and whose course has been darkened and blighted by the wine cup. Christian friends should not tempt ministers to drink, and Christian ministers, for their own sake, should be able kindly, but firmly, to resist such invitations when given. Not one in a thousand of the ministers across the Atlantic ever taste, or keep in their houses, intoxicants of any description whatever; and yet more devoted, hard-working servants of Christ do not live on the face of the earth.

Brethren, refuse the glass, whoever may present it,
Or the time may come when you may repent it.
Refuse the offer, and a safe example be
Of noble self-denial, and true sobriety.
The young may see, and follow in your wake,
And like yourself, the drink refuse to take.
Some halting, half-destroyed, and trembling brother,
May of that glass of death ne'er take another.
All who surround you, may be the better for the course you take,
Oh, then, a safe example be, abstaining for their true welfares' sake.
Abounding thus in sympathy from love of others,
O be it yours to be the truest Friend and best of Brothers!

THE TOTAL ABSTINENCE REFORMATION OF GOD.

"And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—*Acts* v. 38, 39.

THE text was the language of Gamaliel, a Pharisee and doctor of the law, in reference to Peter and the

other apostles who were brought before the council for preaching the gospel of Jesus Christ. The faithful address of Peter, in which he defended their right to obey God rather than man, and wherein he charged the death of Jesus upon the very authorities before whom he was arraigned, so greatly incensed them, that they were cut to the heart and purposed to put the apostles to death. At this juncture, Gamaliel stood up, and having desired the apostles to be put forth, he delivered the following wise and judicious advice,—"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man, rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—Acts v. 35—39.

To the opponents of temperance operations the counsel of Gamaliel is strictly appropriate, and to that subject we purpose to apply the text on the present occasion. Let us consider then,

I. THE EVIDENCES BY WHICH IT IS MANIFEST THAT THE TOTAL ABSTINENCE REFORMATION IS OF GOD.

II. THE CERTAINTY OF ITS ULTIMATE UNIVERSAL TRIUMPH.

III. THE FOLLY AND WICKEDNESS OF ATTEMPTING TO OVERTHROW IT.

I. THE EVIDENCES BY WHICH IT IS MANIFEST THAT THE TOTAL ABSTINENCE REFORMATION IS OF GOD.

There are two modes of argument by which the divinity or scripturalness of any cause may be decided. The first is that of direct command, where we can appeal to the law and to the testimony, and adduce the express words of the Holy Spirit.

This kind of proof is not only most plain and striking, but also most conclusive. This kind of evidence we do not however profess to apply to the present question. We admit that the terms of the pledge, or the necessity of totally abstaining from all alcoholic fluids is not revealed in so many words in the Holy Scriptures, and if enquirers will not receive the principle on any other grounds, we concede at once our inability to satisfy their claims. But the same process of reasoning would utterly and for ever overthrow the chief philanthropic and benevolent institutions of the day. We have not a direct command for the translation of the Scriptures into the various languages of the earth. We have not a direct command for Sunday school tuition, the circulation of religious tracts, or for the erection of hospitals for the sick; so that with respect to this mode of argument, all these institutions must stand or fall in common with teetotalism. But the Scriptures clearly recognise great moral principles—principles which necessarily grow out of the spirit and duties of christianity. Many specific evils are not directly and in detail attacked in the holy oracles, but they condemn all evil, and they recommend and urge a conscientious regard to all that is good. If, therefore, an institution is adapted for the removal of evil, and clearly accords with the great principles of Divine truth, then is it manifestly of God, and worthy of the hearty support of all His people. The total abstinence

superstructure rests on this foundation, which we shall endeavour to show to be a basis, deep, firm, and immoveable.—Observe,

1*st.* *Total abstinence is based on the laws of nature and the physiological constitution of man.*

All the laws of nature are those which God has established, they are suited to the end contemplated, and are necessarily wise and good. The law of gravitation is God's law—the laws which relate to matter and to mind, the laws which relate to that which is merely physical, or belonging especially to that which is mental, are alike God's laws, and they are not only all worthy of God, but they are all in perfect harmony with one another. The violation of these laws must be fraught with pernicious effects, and the observance of them attended with the advantages designed in their establishment. Now God has formed a series of laws in connection with the human body, and on which the health and strength of the body depend. He has rendered three things essential. Food—by which it may be nourished. Drink—by which its discharge of fluids may be supplied, and Air—by which its vitality may be sustained. But he has not established a connection between the health of the human body and alcoholic stimulants. These are not essential to its health or necessary to its vigour. The fact of countless myriads who have lived both in the past and in the present age corroborate the truth of this. The millions on the continent of India, and the millions of total abstainers in various parts of the world, clearly establish by living facts that alcoholic stimulants are not essential to the growth, health, or the comfortable existence of mankind. But this is but half the argument; it is capable of palpable demonstration that alcoholic fluids as regular beverages are mischievous to the human sys-

tem; that their tendency is to produce unnatural excitement; to derange its wonderful, yet complex machinery; to rob it of its vigour; and to sow within it, the seeds of countless distressing maladies, and of premature death. Alcoholic beverages, so far from being necessary, are not safe, and cannot be used without doing violence to the laws of nature, and consequently come in detrimental collision with the physiological constitution of man. There is no part of the body of man which needs them. The stomach does not, the heart does not, the brain does not, the nerves do not; in fact they derange the stomach and impair the powers of digestion. They over-excite the heart, and produce violent disorder in its important functions—they inflame the brain, and render perilous that organ which is the medium of connection between the mind and external things, they weaken the nervous system, and act upon the whole man with a blighting and pestiferous influence. Had they been requisite, or even safe to the human system, the very opposite effects would have been the result. Therefore total abstinence from alcoholic drinks, is in perfect agreement with those laws which relate to the health and vigour of the human body, and therefore must of necessity be of God.

2nd. Total abstinence is in exact conformity with numerous Scriptural examples.

I believe the perfectly happy state of our first parents, when invested with power and dominion from above, when enjoying the fulness of the Divine bounty, and the munificence of His love, has never been disputed. Enjoying all good immediately from the hand of the Lord, possessing a rich domain and every wholesome enjoyment, dwelling in a paradise of health and bliss, yet they possessed not in the whole range of blessings—the ine-

briating cup. For earth's first monarch and his spotless queen, no such fluids were provided; they found no place in the pure enjoyments of Eden. But says the Divine Historian "a river went out of Eden to water the garden," which flowed onwards in four copious and fertilizing streams. Had alcoholic fluids been deemed necessary to the health and comfort of our first parents, their Divine Benefactor would have provided them in abundance. The Nazarites who were more particularly devoted to the service of God, always under their special vows, tasted not the stimulating draught. Samson, the Hercules of the ancient world, raised up as a monument of physical power and muscular strength, drank only of the cooling stream. The whole of Rechab's descendants kept themselves pure from the use of wine, and were especially honoured of God for their consistent and persevering abstinence. John the Baptist, the illustrious herald of the world's Messiah, distinguished for eminent holiness, and for stern, incorruptible integrity, a greater than whom had not been born of woman, tasted not even of the comparatively weak wines of his own country, but water was the beverage which he drank. Let it not be forgotten, that the wines made in ancient times (which bear next to no resemblance to the alcoholic fluids now manufactured) were forbidden to the priest before he entered on the services of his sacred calling, and to the prince or judge, when administering the equitable laws of the nation. Hence it is recorded as a Divine command. "And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations."—Lev. x. 8—9. "It is not for kings, O Lemuel, it is not for kings to drink

wine; nor princes strong drink: lest they drink, and forget the law, and pervert the judgment of the afflicted." —Prov. xxxi. 4, 5. These instances prove that perfect freedom from all excitement is not only best, but indispensable to the right performance of religious exercises and the righteous administration of civil laws. And is it not to the honour of total abstainers, that in this course, they are found in company with such illustrious persons, whose excellencies are written by the finger of God, in the unerring pages of eternal truth?

3rd. Total abstinence is obligatory, on the ground of affectionate regard to the best interests of our fellow-men.

We are not always to be satisfied with the lawfulness of an action. A thing may be upon the whole allowable, which in some instances would be positively wrong. We cannot concede the lawfulness of using alcoholic beverages without reflecting on the wisdom of God, in the constitution of the human frame; but could this be done, it would not establish the right of Christians to use that which is dangerous to others, and which imperils all the high and momentous interests of their fellow-men. We are all called to walk charitably; not to look every man on his own things, but every one to respect the interest of his brethren, and to consult the well-being of those around him. We are to walk wisely and affectionately, that we be not stumbling-blocks to others, or turn the weak and lame out of the way. This is powerfully set before us by the Apostle Paul, where he thus reasons: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God, all things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stum-

bleth, or is offended, or is made weak. Hadst thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."—Rom. xiv. 19, &c.

In reference to the same subject he again repeats that neither eating nor abstaining from meats are in themselves good. "But meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak; for if any man see thee who hast knowledge, sit at meat at the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. viii. 8—13.

To render this reasoning forcibly applicable to the total abstinence question, we have only to ascertain that alcoholic fluids are a snare to the soul. That they endanger the salvation of men. That they expose to fearful peril the immortal beings by whom we are surrounded; then the conclusion is inevitable, that in the consciousness of these things, we cannot use them without violating the law of charity, and sinning against Christ Himself. How fearfully appalling would be the evidence on this subject, could it be produced. The use of these fluids has blighted the creation of God; withered the hopes of myriads; infatuated, and then cursed with an eternal curse—unnumbered thousands of our fellow men. By these the sanctuary of our God has been

robbed—professors of religion have apostatised, and not unfrequently bright and distinguished stars of religious eminence have been blotted out of the hemisphere of the church of Christ. To prevent calamities so dire, and effects so externally to be deplored, does it not become the duty of the Christian to abstain entirely from the use of these evil fluids, and thus to exhibit unfeigned love and compassion to his fellow-creatures?

Ought we not then to ask, How can I best do good to my fellow-creatures? How most efficiently prevent the apostacy of my Christian friends through intoxicating drinks? How best restore those who have backslidden through this pernicious practice? How best bring the abandoned drunkard to the rock of security? And if total abstinence is the best—indeed the only cure ever effectual in an enlarged degree—then our avowal should be, "I will not drink wine, no not so long as the world standeth."

4th. The total abstinence cause has brought many to the enjoyment of the Divine favour and image.

In many instances it has been the pioneer to the Gospel—the harbinger of mercy. It has filled up the valley—levelled the mountain—made rough places smooth, and crooked things straight, that the glory of the Lord might be revealed to degraded perishing inebriates, and that they might see and rejoice in His salvation together. How many has it furnished with clothing suitable for the sanctuary of the Lord! How many has it withdrawn from the degrading tavern, and the besotting beer-shop! How many has it supplied with the Holy Scriptures, and given the opportunity and disposition to peruse their hallowed contents! How many has it led to serious consideration, to solemn reflection, to earnest prayer, to genuine repentance, to a knowledge of the power of the

Cross, and the enjoyment of salvation! How many has it brought out of the world into the visible church and kingdom of Christ! Scarcely a total abstinence society exists in our land, where many such trophies are not presented. In Wales and in Cornwall they can be produced by thousands. Yes, congregations have been enlarged, and numerous additions made to the Saviour's cause. We adopt then the language of the Great Teacher, and ask, "Can a corrupt tree yield good fruit? Can a polluted fountain send forth pure streams?" But if such fruit has been produced on the total abstinence tree—if such streams have flowed from this fountain, then the total abstinence reformation is of God, or the validity of the Saviour's reasoning must be disputed. The living evidences of piety presented in hundreds of cases, of those reclaimed by this institution, and brought into saving contact with the Gospel, must convey irresistible conviction to every candid Christian's mind of the righteousness of our cause, and render beyond all doubt the truth of the proposition, that the total abstinence reformation is of God. We notice,

5th. God has most specially caused his blessing to rest on the efforts put forth for the extension of the total abstinence cause.

Who can doubt this? Has not the progress of the total abstinence reformation been prosperous beyond all precedent? and is it not without a parellel in the history of benevolent institutions, if we except the spread of the Gospel, in the miraculous age of the Apostles? The little cloud, so really small and insignificant a few years ago, has spread over all the land, and extended its influence to the distant parts of the world. The seeds of this cause have been borne on the wings of the wind, to the islands of the South Sea, to the continent of India, to the

sterile deserts of Africa, and to the colonies of the New World. In America it stands among the foremost movements of the patriot, the philanthropist, and the pious.

It is exerting its benign influence on the army, and rescuing from deepest degradation the sons of the ocean. It may be said of it, as of the spheres of missionary enterprise, that the sun never sets upon its disciples. And this has been begun and accomplished, in the short flitting period of about forty years. And let it be remembered it has not been accomplished by the consecration of great revenues of wealth from the rich, that it has not been accomplished by political influence, by the union of patriots, or by the vigorous co-operation of the Christian church. We regret to attest that from these it has experienced extensive opposition, in despite of which it has lived, increased, and prospered.

Politicians, patriots, so called, and professors of Christianity, have in the majority of instances, either been opposed to the movement, or with the Priest and Levite of old, looked on or passed by on the other side. In some cases it has had to encounter direct persecution—the tongue of the orator, the pen of the scribe, and the power of the press, have all been enlisted to attempt its overthrow. The wealth and the influence of the immediate traffickers have united to stay its course, and to ridicule it out of existence. Yet has it lived and flourished and prevailed. Its chief advocates have resembled the first messengers of the Gospel, poor, unlearned, and without the power of worldly influence. Yet have they sown the good seed, and a harvest has been the result—marvellous both as to quality and abundance. Surely the secret of the success has been the favour and blessing of God. His providence has opened up the way, and His blessing has given success. We believe it has not

been by might or by power, but by the blessing of the Lord of Hosts. We attribute not the results to human ingenuity or to human energy, but to God who hath given the increase; for we believe, in this great work, the writer and the speaker have alike been nothing. The instrumentality has been feeble in the extreme, but the blessing of God has rendered it effectual and glorious. Yes, it is, indeed, the Lord's doing, and it is marvellous in our eyes. Let God be adored and glorified, and let all engaged in this great work, be silent before Him. The Lord has watched the city, and it has been preserved. He has built the house, and the structure has been reared. We feel no hesitation in affirming that God has not more fully distinguished any benevolent enterprise, of this or any age, than he hath the total abstinence reformation. We proceed to consider,

II. THE CERTAINTY OF ITS ULTIMATE AND UNIVERSAL TRIUMPH.

"If it be of God, ye cannot overthow it." It may be partially impeded, its success may be occasionally diminished, and its active exertions to some extent suspended. It may be long ere its effects on the strongholds of intemperance are visible to the world. It may suffer through the imprudence of its friends, and the inconstancy and inconsistency of its members. Its triumphs may often be more signal in one locality than another, but its course must be onward, until its great and final object shall be fully achieved. Our hopes of final and universal success rest on thus—

1*st. That reason and mind must ultimately triumph over passion and sensual feeling.*

The use of intoxicating drink depends on passion and feeling, which custom and habit have rendered a kind of second nature, and whereby a most inordinate attach-

ment to them has been established. The propriety of abstinence from these drinks rests on the discoveries of science—on the knowledge of the human system, and is justified by the most substantial and irrefragable arguments. We cannot conceive that blinded passion and animal feeling will for ever hold a fearful sway over the hearts and minds of mankind. Surely reason will, despite of every obstacle, one day gain her rightful ascendency. Mind will be exalted as knowledge progresses, and information is diffused. Already men have been awakened from their lethargy and indifference, and the question has been too extensively discussed ever to allow the subject to become obsolete, or to sink into oblivion. It is not one of the least striking effects produced by the influence of our cause, that hosts of men have been raised from conditions of ignorance and mental prostration, to intellectual vigour: the mind calmed, the understanding enlightened, the judgment directed, and in some instances talent of high order elicited. A body under the wholesome regimen, which total abstinence from intoxicating drinks involves, is every way more worthy and suitable as the residence of the soul, and must greatly conduce to the brightness and activity of its powers. As truth advances, our cause must progress; as mind triumphs, our conquests must be multiplied. Did the masses of men but fully comprehend the true chemical and physiological bearing of this great question, the stream of total abstinence would flow like a majestic mighty river, bearing on its bosom unnumbered blessings, and spreading moral fertility and beauty throughout our world. The light is increased, and with the meridian day of intelligence, will be ushered in the universal triumph of our great cause.

2nd. Holiness and benevolence must triumph over selfishness and sin.

Is not truth as well as light progressing? Are not the deeper feelings, and the loftier principles of religion, yet to gain an unwonted distinction and pre-eminence? But sobriety in the most extensive signification of that word, forms one of the essential elements of purity. Benevolent regard to our fellow-men must widen and increase as men advance in spirituality of mind and heart. But to effect the absolute sobriety of the world is an object second to none in importance, save the publication of the gospel; and therefore it must form an essential part of every merciful arrangement on behalf of our fellow-men. A high state of moral feeling, rightly directed towards the sphere of this society's labours, is all that is requisite to enlist the energies of the truly great, and self-denying and good, in its interests. In the accomplishment of universal holiness and bliss, this cause has to take an efficient and important part. Of all the enemies of moral purity, under the generalship of the prince of darkness, alcohol has been the most fearfully successful. It has been Satan's most potent ally—the prime minister of his diabolical kingdom. It has devastated countries. Lit up fires of anguish to consume the wife's hopes—the mother's joys, and the children's portion. It has spoiled homes, robbed churches, excluded myriads from heaven, and consigned crowds to the woeful regions of blackness and despair. The triumph of holiness and truth will hasten on the consummation of unqualified temperance thoughout our world.

3rd. The universal blessedness of the world as predicted in the Scriptures, seems to be incompatible with the use of intoxicating drinks.

All ages and countries where they have been used can

bear testimony to their accursed influence on the varied and important interests of mankind. They cannot be used with impunity. They have been the fire-waters of our earth, and the desolating blight of the moral world. The perfect felicity of men, if effected, could not be retained with the use of these fluids, as they ever would excite the passions of the mind, exasperate the feelings of one against another, and consecrate the tongue to the work of folly, malevolence, and enmity. This ally of Satan must be doomed, and the sentence of proscription ratified, before peace on earth shall prevail, and good will to all men abound. To universal quietness and harmony, to universal elevating piety, and Christian love, it seems necessary that these waters of woe and misery and death, must cease to poison the moral and domestic enjoyments of our world. With paradise restored, we shall have everything that pollutes and destroys annihilated. The fountains of the earth will supply its inhabitants with that wisely adapted fluid which is one of the chief emblems of the Holy Spirit, and of the pleasures of heaven itself. It is impossible to conceive of a state of such peace and joy as revelation unfolds existing, while men inflame themselves with wine, and madden their senses with strong drink. Is it possible that nothing shall hurt or destroy in all God's mountain, so long as these fiendish liquors are associated with every movement and event of life? Unless passion and sensual feeling hold an everlasting ascendency—unless holiness and benevolence are over-ruled by selfishness and sin, and unless the splendid visions of prophecy relating to the universal felicity of our world pass unrealised away, the temperance reformation must ultimately attain glorious and universal success. Then we invite you to consider,

III. THE FOLLY AND WICKEDNESS OF ATTEMPTING TO OVERTHROW IT.

"Refrain from these men, lest haply ye be found even to fight against God." To attempt to overthow it is,

(1.) Foolish. It is feebleness arrayed against omnipotence.. The creature against the Creator. The potsherd of the earth against its Maker. As well attempt to change the laws of nature. To roll back the planets in their course. To arrest the sun's progress to meridian glory. He who sitteth in the Heavens will laugh at such folly. He will hold such justly in derision. Yet, folly equal to this has characterised all the enemies of God and revealed religion, in every age of the world; and we wonder not at its manifestation in labouring to overthrow the total abstinence reformation. But it is not only foolish, but it is,

(2.) Wicked,—"to fight against God." Against His providence, which originated this great work. Against His gracious designs, which are so clearly evident in causing this reformation to subserve the spiritual kingdom of Christ, and the salvation of souls. Against the happiness, present and eternal, of thousands of drunkards for whom there seems no other way of escape. Against the bulwark of social order, which is jeopardised by the evil of inebriety. Against all the sacred interests of God, and all the benevolent concerns of man, which are identified with the sobriety of the world. The attempts of our opponents cannot be successful—"Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. But God hath chosen the foolish things to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath

God chosen, yea, and things which are not, to bring to nought things that are."—1 Cor. i. 27, 28.

(3.) The cause lives, though its founders and friends die. More than a generation has passed away since this great reformation was inaugurated. The bold band of American leaders in this work is nearly, if not entirely, extinct. Drs. L. Beecher and Marsh, and the great-hearted Delevan, with their co-workers. So in Great Britain: Dunlop, Collins, Young, Adams, Buckingham, Stanhope, Barret, Janson, Cassell, Cash, Gilpin, Meredith, Tweedie, T. A. Smith, &c. Then that select few, with princely gifts and wide-spread influences, Joseph Eaton, Robert Charlton, and Joseph Thorpe, have gone, but their names abide with us, and the memory of their fidelity and goodness are the incentives of those who remain. But the work has advanced—the tide of abstinence principles has deepened and spread its course on every side. Where we had hundreds of adherents, we now number them by tens of thousands. Our periodical literature has increased manifold. Our standard works form now a respectable library. Our conserving societies of Rechabites, Sons of Temperance, and Good Templars, and Good Temperance, are watching at every outpost, and seeking to restore the fallen and the weak, who have succumbed through surrounding temptations, and the bad habits and customs that prevail. The United Kingdom Alliance, with such friends as were never before for this reformation, and with a system of well-defined agency and unique organisation, is attacking the traffic, and seeking by the growing intelligence and political influence to constrain the Legislature to cease to licence so enormous and manifest an evil, and to empower the people to exorcise it from their midst. A goodly number of men of high standing

and considerable influence, and representing on the whole large constituencies, are found firm and unshaken in the attachment to this legal view of the question. But among the cheering signs of progress, is that of the large increase of ministerial adherents among all Christian denominations. Roman Catholics, by their Arch-Bishop, and Bishops, and Priests. Clergymen of the Church of England, by hundreds, and with the highest patronage they can command. Congregationalists and Baptists, Presbyterians and Methodists, have their many hundreds of godly ministers in the front ranks of this mighty work; and our colleges are sending forth hosts of young men who will be found heroic and devoted to this department of moral and Christian enterprise. So that if there were immutable principles of truth from the first to sustain the spirit of the first labourers, and if the success has been beyond all conceivable imagination, how much more hopeful and bright are the prospects of the glorious future! Surely we may say to all mammon seekers and capitalists, with regard to the temperance work—"ye cannot overthrow it!"

To all who seek to keep up old vicious and dangerous customs, and who look on total abstinence as a fanatical delusion—"ye cannot overthrow it!"

To all mistaken medical men, who adhere to their old-wifeish prescriptions of alcohol, and who by their antiquated preferences, have been really our very worst opponents—"ye cannot overthrow it!"

And to the strangely constituted Christian ministers and other officials, who have ever given to this cause, either the lip of scorn, or the cold shoulder, and whose social and Christian influence has ever been adverse —"ye cannot overthow it!"

And to political aspirants, for popular applause, and

who are ever prating about liberty, and professing to be the friend of the working-man, but who in truth are welding fresh manacles upon his limbs, and giving fresh delusions to his mind, that all political power and philosophical babbling will be equally futile—"for they cannot overthrow it!"

Ignorance and credulity, fashion and appetite, customs and precedents, combination of earth's follies, and the forces of perdition must be powerless; and if the work be of God, then we say to each and all, and every class of opponents—"ye cannot overthow it!"

In conclusion, let the subject,

1st. Be a source of encouragement to the friends of our cause.

If the Lord is on their side, they need not fear what men can do. His favourable regards should ever cheer you onwards in your career of benevolence and self-denial. It matters comparatively but little, what men may think or say, if God smiles and bestows His blessing. Surely if God be for us, none can effectually be against us.

2nd. We need not wonder at opposition.

Every enterprise and work of mercy and truth, has had to encounter reproach and conflict in its progress to triumph and success. Remember that this was the lot of the Gospel itself. Christianity passed through ten persecutions while in the infancy of its history. Every Christian denomination has been thus circumstanced. It was so with Nonconformists,—with the rise of Methodism. And persecution direct and indirect is yet the portion of many sections of the Redeemer's church. Marvellous would it be then if the total abstinence cause should be exempted. Besides, our principles loudly condemn the customs and habits of society, and

often the only vindication they set up is to rail against the propriety and scripturalness of our work. Whatever epithets they may apply, or whatever contempt they may display, remember the religionists of old said of the holy Son of God—"He is mad, and hath a devil." Let our spirit and temper towards our enemies be that which Christ commanded, and which He so fully exemplified, for such, the reasoning of the text is the best reply—"If our cause is of God, ye cannot overthrow it."

3rd. We would warn the active opponents of the total abstinence reformation.

Especially those who profess the Gospel, and are the reputed followers of Christ. The influence they exert is either in favour of the religion of Jesus, or against it. If they are not disposed to act with us, is it consistent, is it safe, to throw their influence into the scale of the ungodly traffic—into the scale of the drinking practices, and into the scale of the intemperance of the world? We hesitate not to affirm, that such are manifestly fighting against God! To such, Gamaliel's counsel is well worthy of consideration and calm reflection. Patient observation and a candid course of action, are all that is requisite to their conversion from the ranks of the enemy, to the ranks of the enrolled friends of the temperance reformation.

4th. We invite the co-operation of the pious.

Is it seemly that this good work should suffer neglect from those who profess to love God, and feel for the moral welfare of their fellow-creatures? The good man rejoices in every agency by which God can be honoured, virture promoted, truth extended, and religion increased. Are not the delightful effects of the total abstinence cause within the reach of all who desire to be informed? And are they not such as should fill the Christian's heart

with thankfulness to God? In every respect entire sobriety must be better and safer, than even the moderate use of intoxicating drinks. For the drunkard this seems the only door of hope. If this is closed the tide of life will continue to flow into the ocean of eternity, bearing with it, as in past ages, the thousands of its slain inebriates to the dread presence of a Holy Judge. Rejoicing as we do in every work of Christian mercy,—whether it contemplates the civilisation of the barbarous tribes, —the conversion of the heathen world, or the evangelisation of our own benighted neighbourhoods—whether the object be the instruction of the young, the reclamation of the old, or the amelioration of the wretchedness of all, and of every suffering class—whether men contemplate the extension of perfect freedom, to the enthralled bondmen of every land, or the more extended liberty of those at home—in all these efforts we rejoice! Yea, and we will rejoice! We desire the wealth and talent, and energies of all these institutions not to be lessened but augmented. We wish their success not to be less, but greater, their trophies not to be fewer, but vastly more numerous. Truth is one, throughout the universe—righteousness is of God in every nation—love throughout the world is the fulfilling of the law. But why should thousands of drunkards who die in our land every year be overlooked? Why should our charity and prayers be expended only on that which is afar off? Why should not the wretched pallid scenes at home enlist our hearts and obtain our influence? No dwelling is more dreary and cheerless than that of the drunkard—no being more truly degraded, miserable, and imperiled, than he. His soul is as vast in its capacities, as ardent in its desires, as durable in its being, and as precious

in the sight of God, as any human being in this or any other land. Say then why should he be unheeded? Why allowed to perish without an earnest effort being made to save him? And if the object be so vastly important, have we not proved our means to be such as are conformable to the laws of God—consistent with sound reason—sanctioned by Scripture precedents, and fully according with the whole spirit and genius of the Gospel. Then Christians we solicit your help—we entreat your friendly co-operation. Come with us and give the fatal stroke to this Dagon of sensual idolatry—to this Diana of Britain. Because of drunkenness the land mourneth—because of this our jails are crowded—our asylums filled with raving victims—our hospitals with sick, and our penal settlements with miserable exiles from our land. On account of this, thousands never hear the Gospel—thousands never read the Bible—thousands never feel their guilt, or flee to the Saviour for mercy. Our remedy, so simple in its principle, has already effected moral wonders; and if it has done this with the apathy of the Christian world impeding it in its course, what would it do if aided by the prayers, influence, example, and talents of the Church of God? To this labour of self-denial and love, we earnestly invite you. For our country's sake refuse not. For the Church's sake refuse not. For your children's sake refuse not. For the sake of your own peace refuse not. If you refuse your aid, and still more so if you continue to oppose, conscience must surely be asleep, or that faithful sentinel has been bribed at its post. Remember your apathy will furnish a plea for multitudes—the example you set will supply a reason for many so to act, as to live and die the victims of inebriation. Beware lest the blood of these

should be found on your skirts at the last day—beware lest you teach them to laugh at the only remedy that has beeen extensively successful, in rescuing crowds of your fellow-creatures from the way of darkness and death. If we have applied this part of our subject more at length than the rest, it is because you are those who should have the spirit of the merciful Saviour, and are most solemnly obligated of all men, to be in front of this conflict, and in the midst of this struggle. And you cannot be found in the camp and ranks of the enemies of our cause without being involved in the personal moral condemnation of fighting against God. In all things you are to be the lights of the world, the salt of the earth, and followers of whatsoever things are honest, true, lovely, and of good report. Disciples of Jesus, friends of your species, not only cease your opposition, but consecrate yourselves to this work of the Lord. We say in conclusion,

Believing as we do that our work is of God, how essential that united and continued prayer should be offered for its extension and final triumph. That He would bless the labourers in the reformation, and raise up many more for the work. That He would impart to all our friends the spirit of wisdom and understanding. That He would gird us afresh for the conflict. That He would bare His holy arm and give success. That He would overturn and remove all difficulties out of the way—dispose men of influence to unite and help us, and that He would speedily arouse the common conscience of His people, and bring the universal power of His Church to cast this demon of wickedness down to the ground. Surely our hope is in God! and only through Him, and by His help, can we do valiantly.

Let God have all the glory of this great work. The

whole revenue of praise belongs to Him. Our success should humble as well as encourage us. Let the creature be nothing, and God all in all. To derogate any of the glory to ourselves would be to grieve God, and stay the triumphs of the cause. He is the Alpha and Omega of all that is good, wise, and pure, and unto His holy and blessed name be all the glory now and evermore. Amen.

TO DOUBTERS AND SCEPTICS.

Religious truth has met with every conceivable treatment, neglect, ridicule, misrepresentation, and absolute disbelief. Our paper will relate to avowed scepticism, or prevailing doubt as to the great principles of revealed religion. Doubts may disturb the minds of the most earnest inquirers after truth. The disciples of Christ often felt their influence, and were disturbed and perplexed by them, hence, after His resurrection it is said of them, that some doubted, and it is clear that often they did not apprehend the things that Christ taught them. So there is every shade and distinction of unbelief between the doubts of the earnest inquirer and the settled disbeliever as to the truths of Holy Scripture. As to honest-hearted persons who are diligently searching for true and saving knowledge, we hope they may be assisted in their researches by our remarks, and that believing Christians may be established and confirmed in their holy faith. Some there may be who are not sincerely anxious to know what is right, and are sceptics from improper and impure motives; but we ought in charity to believe that a great number are so, simply from want of information and reflection. At any rate, it is our Christian duty to treat all such with candour and

kindness, nor to give occasion of offence, but to show we have perfectly good and sufficient reasons for accepting and professing the principles of the Gospel, and that in receiving Christianity we have not followed cunningly devised fables.

Having respect to those who doubt the truth of revealed religion, we shall,

I. Notice the various classes of doubters that exist;

II. Examine into the occasions out of which these doubts arise; and

III. Administer some counsels to those who come under the description of doubters or sceptics.

In the *first place*, we shall look at the various classes of doubters. The most extreme class consists of those who do not admit the existence of a personal Deity—who say that there is no God. Some of them tell you that God is nature and nature is God;—that the laws of the universe are merely the laws of nature; and that there is no superintending wisdom, no Divine power, no personal, controlling agency. This class of sceptics—for they can scarcely be said so much to doubt as to disbelieve—has been small in every age of the world; yet in every age some have taken this position and daringly rejected the Divine existence. In this they have been rebuked by some of the most distinguished Pagan philosophers, who, though they never perused a single line of Divine truth, were most consistent and determined believers in a Supreme Being. I need only refer to such eminent persons as Plato, Socrates, Seneca, and others, unblest with the light of revelation, as having arrived at a strong conviction of a personal Deity from viewing the works of nature, from the instincts of their own minds, and from the unreasonableness of an opposite belief. However, you know

that in our day there are some persons who say that there is no personal God, and that the idea of a first intelligent cause, is preposterous and absurd.

The second class of doubters are those who admit the existence of God, but deny revealed religion. They are Theists or Deists, acknowledging that there is a Being of infinite wisdom, supreme power, and almighty energy, yet professing to derive this conviction, not from the Word of God, but from the works of nature. The Atheist sees no proof of Divine existence, but the Theist or Deist recognises such proofs in nature, and yields to them the homage of his mind. The deistical class, however, are divided in opinion. Some of their writers admitting the existence of God have denied His overruling providence, teaching that He is so absorbed in His own perfections, and is so ineffably blessed in Himself, that He pays no attention to the concerns or conduct of man, who is consequently not accountable to Him. Other deists have maintained the doctrine of Divine providence and human responsibility; and some deists have admitted that there is every reason to believe that according to man's conduct in this life, he will be rewarded or punished in the life to come. Yet the whole of those belonging to the deistical school deny the truth of revelation—they deny that the Bible is God's book, and that He has manifested Himself in any other way than by the visible objects of creation.

The third class of doubters admit not only the existence of God, but to some extent, the divinity of the Scriptures. They say that the Bible is a good and divine book, but this they qualify by considering the inspiration of the Bible to be similar in kind to the inspiration of Homer and Shakespeare, of Milton and Wordsworth. They thus reduce the authority of the

Scriptures to the level of all other writings, also supposed to be inspired. God, they say, has given to men the poetical faculty, the imaginative genius; and the books of the Bible, many of which are written in the poetical style, are inspired as other works of genius are inspired, and in no degree different from, or beyond them. It is a very good book in their eyes, perhaps they are inclined to confess, the best of all good books, and containing the highest moral principles and the soundest code of laws for the regulation of society and the government of individual conduct. Still with all the deference and reverence thus paid to the Bible, such doubters unite in denying those portions of the Word of God which narrate miraculous events, classing them with ancient myths, traditionary stories, the production of dark and uneducated ages, and to be treated like all other portions of mythology which have descended from antiquity. I need not stay to prove that a reception of the Bible so abridged, cannot possibly produce that satisfaction and religious experience, which we believe it is adapted by its Divine Author to impart.

We now come to the last class of doubters, who admit that the Bible is the inspired Word of God, but whose views of inspiration are so loose that they say we are to interpret the Scriptures by our own reason, being at liberty to reject whatever appears inconsistent with reason, or beyond it. Hence they deny the divinity of Christ,—(not being able to understand how God can dwell in human nature so as to form one person)—they also deny the trinity of persons in the Godhead, the influence of the Holy Spirit upon the human heart, and the existence of a personal Devil; and having got rid of these doctrines they are ready to admit, that the Bible is a most useful and important religious book, in

fact the very Word of God. In attributing these views to the denomination known as Unitarians or Socinians, I believe I am doing them no injustice.

These then are the four classes of doubters to which our subject is designed to refer; and in reversing the order of looking at them, we may describe them as—first, those who admit the Bible to be a Divine book, but in putting aside what they conceive to be contrary to human reason, they reject what are styled the mysteries of religion; secondly, the rationalists (as they call themselves), who reduce the inspiration of the Scriptures to the level of that which is ascribed to the writings of poets and other men of genius; then, the Deists who reject the Bible but believe in a Supreme Intelligent First Cause; and lastly, the Atheists who deny the existence of a personal God. These four classes embrace the chief species of doubters or sceptics, all of whom may be considered to belong to one or other of these classes; and we pass on to notice in the

Second place, the occasions which give rise to the doubts entertained by the persons we have described.

I use the term "occasions" rather than "causes;" for the words, though often confounded, are by no means the same in meaning. For example: the advent of Christ was the occasion of bitter persecutions, but not the cause of them—the occasion merely. Now, with regard to doubters and sceptics, we may refer their views to several sources.

1. We assign as one occasion, *the element of evil within us.* This Book says (though I don't wish to refer to the Bible as an admitted authority in the argument), that the human heart is carnal and unbelieving, prone to depart from the living God. And we may confidently appeal to doubters of every class, and ask:

Do you not find evil tendencies in your own nature?—tendencies to that which is wrong, and by which you are easily led aside? Are you not often placed in circumstances when you do not act so as to honour your own nature or promote the welfare of society? The Bible traces all this to the heart of unbelief—a heart that does not like God or Divine things, that does not like Christian spirituality or the high-toned holiness of Scripture—a heart at enmity with God. Even the Atheist is bound to admit a distinction between right and wrong, and to confess that the Bible reveals the loftiest principle of morality and justice. Yet the atheist repudiates the Bible and the God of the Bible: how is this to be explained? My own belief is, that all scepticism is mainly owing, in the first place, to an unbelieving heart—a heart prone to unbelief—a nature preferring evil to good. Why, indeed, should we be surprised at this as the fruit of the heart? We have an analogy in nature. The ground yields briers and thorns, weeds and poisonous plants; and it need not astonish us that the human heart in its unspiritualised, unsanctified condition should produce a rank wild growth of error and unbelief.

2. Some persons are led to doubt by *the influence of men and books.*

If five hundred persons were taken in any part of the country, it would probably be found that not more than half a dozen of them were individuals who judged for themselves on matters of general opinion—it is the few who influence society to any great extent—the majority are moulded and guided as to their ideas and sentiments by men of strong and independent minds. Most people receive impressions rather than impart them. Even among Christians—I think it is a dishonour that it

should be so—a very small proportion ever examine the evidences of Christianity: they take their religion for granted as it has been taught them in the Sunday school, by pious parents, and by ministers. Their faith may be genuine enough, but it is destitute of that intellectual calibre which does honour to religion; and if such persons are thrown into a workshop with some man of strong mind and extensive reading, who by some means has become sceptical—the result may be predicted. The sceptic is often able to cast a charm of plausibility about his statements—he does this in the presence of a weak Christian brother who has never studied the evidences of religion—questions are proposed which the Christian is not able to dispose of—(and this is not to be wondered at always; for a fool can ask in half an hour questions which all the philosophers in the world could not answer to the end of time)—and, thus, no doubt, many are insidiously drawn into the vortex of disbelief—doubts, at least, are insinuated, and the faith formerly held is shaken or cast away. So it is with sceptical books. A young man reads some startling propositions—some strong condemnation of the Bible, accompanied by what the writer calls the inconsistencies and absurdities of the Scriptures—he becomes impressed—there is something very fascinating in the free, ingenious, and plausible style of advocacy adopted; and the uninstructed person is carried away, perhaps to the denial of all true saving religion.

3. *The love of novelty* very often influences people to become sceptics and doubters. Some are so constituted that they are naturally fond of new things; and in whatever part of the world they were, and under whatever circumstances, they would imbibe, adopt, and profess the latest novelty of the day. The same thing exists

with regard to the fashions of society, which in their mutations exhibt the tendency of great numbers to take up some new thing. Now we can easily conceive how intercourse with sceptics will influence persons of this class, who are borne away with every tide of opinion that sets in upon them, and who are only partially acquainted with Divine things. They are told that religion is an antiquated theory—that it belongs only to old and superstitious ages—that it is only fit for old ladies and children, and that men of mind and intelligence who wish to raise society must be acquainted with new and better doctrines. They listen to all this, and having no well-grounded convictions with reference to the truth of God's word, they are led to embrace the principles of scepticism because of the gloss of novelty which is upon them, and because to them whatever is new, always seems to be best.

4. In connection with these occasions of doubt, and in harmony and close union with the last, is *human vanity*. According to the religion of this book, our mind, our heart, our spirit, our conduct, must be subordinated to God. There is no other book in the whole world which so completely cuts up vanity by the root as does the Bible: it allows no self-applause, no self-exaltation—all are condemned by it together. The great design of the Bible is to lift up God, and place the creature in the dust. Does it not say that no flesh shall glory in the Divine presence? Hence many persons under the influence of vanity cast off their adhesion to revealed religion, tempted by the prospect of being freed from the shackles, as they are regarded, of sacred truth, of ceasing to be in leading-strings, and of sporting in a liberty which the Gospel does not approve. They are seduced by vain desires. I am not acquainted with

any element of scepticism which is against the indulgence of this feeling; on the contrary, whilst the religion of the Bible humbles every man, the learned and the rich, the monarch and the sage, putting them all in the dust and giving glory to God, infidelity puffs up and glorifies man; and in excluding the authority of any other god, makes man a little god to his own circle, or to his own heart.

5. Another occasion of scepticism is oftentimes an *improper deduction from the inconsistencies of Christians.* These inconsistencies are frequent stumbling-blocks in the way of inquirers; and it has often been charged against religion that its professors act just as other people do—that they are as unjust, as worldly, as untruthful, and as selfish as the rest of mankind, nay often more so. All this, and I don't know what else—in short, all sorts of charges of inconsistency, are preferred against Christians by sceptics as an objection to the Christian religion. Now admitting that this picture is not overdrawn, I should like to know how Christianity is affected? No man is called to believe in Christians but to believe in Christ, and until such charges can be made against the Great Master, it can be nothing to the point to prove that Christians are as guilty of selfishness, untruthfulness, and hypocrisy, as they are represented: all this, if granted to the full, is of no force as an argument, unless it is shewn that their vices are in harmony with the great essential doctrines of the Gospel. If religion is not true because its professors are inconsistent, then there is no truth in politics because some politicians are very inconsistent, and there is no morality in commerce because some merchants are very dishonest. These cases stand on the same level, or rather the advantage is with Christi-

anity, the spirit and precepts of which condemn louder than do the tongues of sceptics, the failings of its professors. But besides all this, the objection refutes and destroys itself. Before the inconsistencies of Christians can become a valid reason against religion, it must be shown that they are the result of the religion they profess; but if so, then they are not inconsistencies. To admit, therefore, that these sins are inconsistencies is to admit that religion is not answerable for them, and that Christians are only consistent with it, when they exhibit the purest and most praiseworthy conduct. These very inconsistencies are then a great proof of the divinity of Christianity—a tribute to the excellence of that religion which condemns these transgressions more powerfully than do those who talk so much about them, and parade them in opposition to the Gospel. Let me refer you to some analogies by which you may perceive the fallacy of arguing against religion because its professors are inconsistent. A man goes to a farmer to buy some grain, and he is supplied with chaff. What would you think of him if he went away saying, "I don't believe there's any grain in the world—here is chaff." You would see that there could not be chaff unless there was also good grain. Another man takes a bad shilling and nails it to his counter, and says, "I don't believe there is any good money in existence, here is a bad shilling." Would you acquiesce in this? Would you not rather conclude that the bad shilling proved the existence of genuine coin? And in the same way we have a right to urge that the inconsistencies of Christian professors is an evidence that the religion with which they are inconsistent, is a noble and a god-like thing. A word more here. How does it happen that people never talk of

the inconsistencies of infidels? In all my life I never heard a dishonest sceptic spoken of as an inconsistent man, simply because infidelity has no recognised moral principles—no fundamental laws by which its adherents may be judged, and the improprieties of their conduct condemned. The charge of inconsistency, therefore, against Christians is a homage to the religion of the Bible, whose principles are so manifestly holy and divine, that when those who profess to believe in it deviate from the course it prescribes, their inconsistency at once appears, and their conduct is pronounced to be contrary to the standard which they allow. In this is exhibited the dignity and glory of Christianity.

6. Another occasion of scepticism has been *the representation of the Bible as favourable to despotism and priestcraft.* It has been denounced as having caused people to bow the knee and yield their necks to despots; as having supported kingcraft and priestcraft in various ages; and as being in complete antagonism with human duties and human liberty. If this could be established I should think it a very valid reason for scepticism. Show the Bible to be in harmony with despotism, lust, and oppression, with priestcraft and superstition, and a very strong reason will have been assigned for rejecting it. Well, but what is the truth? I have no hesitation in saying that this accusation is the greatest fallacy scepticism ever endeavoured to force upon the world. I tell you, there is not a book in creation which so absolutely condemns tyranny and oppression as this Book. There is not another book in the world containing such Divine anathemas against injustice in high places. There is not another book which so completely cuts up priestcraft and cruelty. In the New Testament, Christ, the one perfect pattern, is ex-

hibited as the supreme king and the only priest of mankind. Where is there another book which so strongly defends the right of private judgment, or so continually urges men to hear, examine, and prove for themselves. Where is there another book which so tenderly fosters the humane and benevolent feelings of the heart, and which so entirely surrounds depravity, misfortune, and wretchedness with the arms of mercy and compassion? Where is there another book which confers such dignity on man, teaching him to look up to God as his only Father, and to Jesus as his one Master? I know right well that it has been perverted by tyrants and priests, who have wanted to keep men in darkness and vassalage. But remember one thing. How was the church of Rome able so completely to bedarken the hemisphere of Christendom and reduce men to such degraded superstitious bondage? By the use of the Bible? No! —by locking it up—by keeping it from the common people—knowing well that if its free circulation were allowed, the Papacy must fall. Never could there be a more fallacious sentiment uttered than that the Bible is favourable to despotism and priestcraft; it is incompatible with both, and wherever it goes, overthrows and lays them in the dust.

7. Another occasion of scepticism and disbelief is *an imperfect acquaintance with the Bible on the part of doubters and sceptics.* I tell you honestly, I have never been personally acquainted with any sceptic, and I never heard of one, who was very intimately conversant with the Word of God. One of the great leaders of scepticism at the close of the last century confessed that he had never read the Bible through. I presume that any man who sets up as a critic of any book whatever, ought to have read it through, and that no man is capable of

giving a fair judgment on any book unless he has mastered it from end to end. We should all see the great injustice of reading the title and looking over a few leaves of a book, and then condemning it. No work could stand such a test, or want of test, as that. I am inclined to think that very few sceptics have done justly by the Scriptures. There are many reasons for this opinion. In the first place, it is not a very easy thing to do that full justice to the Bible which it deserves. It consists, as you are aware, of sixty-six different books, some of them written about 2,500 years after the creation of man, and others of them 1,800 years ago —the last of them only ninety or a hundred years after the birth of Christ. During that period of 1,600 years, with the exception of 400 years, we believe that the Spirit of God was in direct communication with the minds of certain men, who were instructed what to say and indite, for the benefit of their own, and future generations. And as their productions were penned at different times, so they relate to different subjects. Some relate to history and genealogy, some to laws, rites, and legal institutions, some consist of psalms, some of proverbs, some of prophecies, some of precepts. Now let any man candidly look at this question—sixty-six books written by about forty different persons and altogether constituting what we believe to be the canon of revealed truth—and then let him say if an acquaintance with such a book is so easy as some suppose? It must also be remembered that every part of these books was written in another tongue, the Old Testament in Hebrew and Chaldee, and the New Testament in Greek; and before a man can completely judge of what is here written he should have some little knowledge of these languages that he may ascertain for himself what the

Word of God is, not in a translated, but in the original form. People sometimes take objections to a word or a sentence, when they ought to ask whether the original will bear that construction? Our English version is not the *very* book of God, but a translation of that very Book, a book from heaven, with a human translation. Some of you may think that we are laying too much stress on this point; but let me show you the importance of this distinction by an illustration borrowed from our national literature. Somewhat less than 300 years ago there lived in this country a very great and illustrious man, who was perhaps better acquainted with human nature than any uninspired man who ever lived —I allude to Shakespeare. He wrote a number of poems and plays, of which we have various editions, prepared by different persons. Now, these plays and poems were not written in Hebrew or Greek, but in our own language; not 3,400 or 1,800 years ago, but less than 300 years ago; not by forty persons, but one; and the whole are contained in a respectable octavo volume; yet there is not a single undisputed copy of Shakespeare's poems or plays; all the editions vary; and the different readings and emendations of the various editions exceed by hundreds and thousands the different readings and emendations proposed by critics and commentators with reference to the Bible. The knowledge of this fact will expose the weakness of those pigmies who scoff at the Word of God on account of its difficulties, forgetting that the works of our great national poet are surrounded with difficulties stronger still, while it proves the need of care in the putting forth of objections which a more intimate knowledge of its meaning would dispel. It is not too much to ask that before rejecting this old and blessed Book, men

should understand a little of the tongues, the times, and the circumstances of the countries in which its parts were written, the customs of those countries, and the position of the principal places. He who does not possess this amount of information is surely not in a fit state to adjudicate in opposition to the claims of the Bible, on the reverence and reception of mankind.

Thirdly. In administering some counsels to the disciples of scepticism, I would say,

1. *Do not be dogmatical and over positive.* Your position is one which demands very great modesty. Do not rashly affirm the truth of the principles you have adopted instead of those of revealed religion. If ever there was a subject which required great diffidence it is that which concerns the enemies of the Bible. I suppose none of you, if such are here, will refuse to admit the possibility that Christianity may be true; if you go no farther than this, you admit the possibility of you being mistaken, and this possibility should preserve you from cherishing a dogmatic spirit. Especially should you be modest, when you remember the mighty array of intelligence, learning, and goodness on the side of the faith which you reject. Avoid hasty and violent language, for three reasons: First, because the Bible *may* be true, in spite of your opinion to the contrary: Secondly, because this subject is capable of greater examination than you have given to it. Is there a person here who can affirm, "I have devoted to this question all the attention of which it is capable?" I presume not: therefore I plead that you should still pursue the subject, if you are really seeking after truth. There may be some evidence of religion which you have not yet examined; there is room for further inquiry, and this inquiry, if prosecuted, may lead you to become a sincere

believer in the truth of revealed religion. Thirdly, because the subject is most momentous, you should not rest contented as you are. The admirers of Shakespeare may quarrel with one another, and be at daggers drawn on the various readings of his works. His productions may be justly counted an honour to our country, but the book that Shakespeare wrote does not in any way affect human salvation. His writings may interest and gratify me, and supply me with new views of human life, and the lessons to be derived from them; but the Book for which I plead stands upon a different foundation. Here is a subject which momentously concerns my present happiness, my future moral and spiritual progress, and my everlasting destiny. I find in this Book the hope of a blessed immortality. I expect an eternity of joy and glory in the presence of God. I am building upon this Book the loftiest expectations which the human mind can possibly cherish; and should the basis be destroyed, the superstructure of my hopes will utterly perish. Because then the subject is of such unutterable moment, and is bound up with your highest interests in both worlds, be not dogmatic, but be diligent in your search after truth.

2. *Bestow careful and candid attention on the evidences that are adduced in favour of the Bible.* Several classes of these evidences will be brought forward in this series of discourses, and I urge you to reflect upon them all,—such as the internal evidences of the Bible's truth, the intellectual influence exerted by the Bible, and its moral operation on human character, conduct, and condition. These, and other phases of the question, will be presented; and I call upon you to examine them honestly and candidly. Be not afraid to weigh

them, and rest not satisfied till you gain a clear and complete knowledge of the evidences of revealed religion.

3. *I wish all doubters and sceptics to remember that there is not very much consolation in a mere negation.* I have a positive belief and a positive Bible. I think I have a positive God, a positive religion, positive hope, and positive joy. What has the sceptic to give me for my positive God—the great king and parent of the universe, whom I love, and in whom I trust—what will you give me in the place of Him? What is the reply? Nothing! You take away the revelation which fills me with peace and joy—the telescope which brings a distant world near to me; what will you give me in exchange? Nothing! The glorious God, the blessed Bible, the inward hope, I give them all up, and for what? Nothing! Scepticism is an utter negation, and gives me in exchange for all that it calls me to resign, nothing but annihilation—an absolute extinction of being. It has no support to give under the sufferings of life,—no Heavenly comfort,—no hope beyond the last struggle with the King of terrors. It answers not to our demand to give us something as a substitute for that which it would steal from us. It leaves us only a world without a God, a universe without religion, and souls without redemption. All is blank, dreary, desolate! But the Christian can glory in the Gospel of Christ. He can say, if religion is a delusion, I think I am the better for it. If there is no immortality for me, my hope of it answers every purpose in the present life. And the idea of God, is it not most sublime and elevating to the mind? I feel I am nothing without God, and that I should be wretched without the Bible, and without the inward hopes inspired by the Gospel. Well, supposing it a delusion, it yields me comfort and joy

—don't take away my fancies, without a substitute for them. Even the delusions of Christianity—supposing sceptics to be right—are preferable to the cold and comfortless negation, which they can alone offer in exchange.

Let me, in conclusion, impress upon Christians to make themselves acquainted with the religion they profess. What is more pitiable than to see the disciple of the Cross struck dumb by the advocate of scepticism? It is not honourable to religion. Let every friend of the Saviour be able to give a reason for the hope that is in him, with meekness and fear. There are plenty of aids in our day, so that not only men of learning but Christians of every degree of capacity may stand fast against the professed disbeliever. Be intelligent followers of Jesus. At any rate be "living epistles, read and known of all men." If infidels make a bad unreasonable use of your inconsistencies, do not give them even that occasion of rejecting our religion, and let us ever be ready when we come short of our high calling to point to the principles of that Book which condemns our inconsistencies, more severely than infidelity can do—that Book where we have truth so sublime, morality so lofty, holiness so complete, comfort so perfect, joy so ecstatic, and a hope bright with a glorious immortality! —*Substance of a Sermon.*

IS THE DEVOTIONAL PART OF THE SANCTUARY SERVICE USUALLY PROFITABLE?

"Let them exalt Him also in the congregation of the people."—*Psa.* cvii. 32.

"Take with you words, and turn to the Lord."—*Hosea* xiv. 2.

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know

that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."—1 *John* v. 14, 15.

OUR subject does not relate to the whole of our sanctuary services. It does not take in the reading of the scriptures, the preaching of the gospel, or include the service of holy song. I wish to look *solely* at the public prayers offered in connection with our Lord's-day services—the regular services of God's house. I am being more and more impressed that our devotional services, as a rule, are the least edifying of any part of our public worship. I say as a rule, for there are, I am happy to say, *many striking* exceptions. It may be well at the outset to observe what I think should characterise the devotional parts of our worship. It is obvious that public prayers, to edify some hundreds of devout persons, must be different to those that might be profitable and sufficient for a small social service, where several persons are engaged, and where the specific object is the united prayers of the brethren. The Christian minister is so to pray, that the people assembled may have their varied desires and supplications, with thanksgivings, presented to God. And to do this it is obvious,

I. THAT THE PRAYER MUST BE COMPREHENSIVE.

Blessings of all kinds, temporal and spiritual, and for persons in various conditions must obviously be sought. Forgiveness of sin, deprecation of wrath, pleading for mercy, seeking the renewing, sanctifying, and preserving grace of God, with all those spiritual comforts and joys which the Holy Ghost supplieth. So also there must be prayers offered for the conversion of the sinner, the arousing of the formalist, the reclamation of the backslider, and the quickening of the supine. Public prayers must also be presented for all ranks and conditions of men. For kings and civil magistrates; for all

persons bearing rule and having authority; for those distinguished by rank, or station, or influence. Then the poor, the destitute, and the afflicted, must not be forgotten; neither the orphan, or fatherless, or the widow. Our prayers must be offered for all in peril or suffering; for all the afflicted and bereaved; for all captives and prisoners; and for all who are sorrowful or desolate.

Prayers must include our respective churches, with their officers, and our fellow-labourers in the Sabbath school, or in the other departments of Christian activity. So, also, we must plead for the peace and prosperity of the universal Church of Christ; and especially for missionaries labouring in spheres of imminent trial and peril. So, too, our prayers must not exclude our country and all its momentous interests; and finally, they must embrace the whole world and all men. Here there is a wide range, a comprehensive series of persons and blessings to be prayed for. Also, in public worship,

II. THAT THE PRAYER MUST POSSESS VARIOUS PECULIAR CHARACTERISTICS. God must be reverently adored and venerated. His glory must be proclaimed. His wondrous works and ways celebrated. His boundless goodness and mercy acknowledged. How important, too, that not only deserved wrath should be deprecated, but His long-suffering and forbearance acknowledged; and lofty praise and hearty thanksgiving should be associated with the whole. Such prayers should be *profoundly reverent*—exhibiting no presumptuous familiarity, and using no light or unseemly terms. The manner and tone of voice, too, must be in harmony with the unworthiness the holiest must feel when in the presence of the Majesty of heaven and earth. Yet all this need not interfere with spiritual confidence, and a strong faith

and hope resting on the divine promises. How needful too,

III. THAT IN OUR PRAYERS WE EVER ASCEND TO GOD THROUGH THE MEDIATORSHIP OF JESUS. And it cannot be enough just cursorily to express this at the end—it must be felt throughout. The whole prayer should go up to God, step by step, through Him, who is the spiritual "ladder between heaven and earth," and the only way to the Father, His person, His work, His office, His merit, must give holy fragrance and spiritual power to every desire presented. Yes! Jesus, the one Mediator, must be as "the scarlet thread" running through all our devotional exercises. Also,

IV. THAT THE SPIRIT'S AID MUST BE IMPLORED AND EXPECTED, TO ENABLE US TO PRAY WITH ACCEPTANCE. He must excite desire, inflame our earnestness, stir up the gift of prayer within us, and lead the soul into enlarged supplication and intercession. He, too, must give the filial tone, the abased mind, and the longing heart. He must give us *holy light*, that our prayers may not be confused and dark. He must give *life* that our offerings may not be dead and offensive. He must give us *power*, that our supplications may be effective; and He must give *skill*, that we may plead and present the reasons to God, which His Word has so richly provided. He must give the *heavenly fire*, that our corruptions may be purged away, and that we may not regard iniquity in our hearts. He must be in us also as *our advocate*, and the helper of our infimities.

V. THAT THE WORD OF GOD SHOULD SUPPLY US WITH THE CHIEF MATERIALS FOR PRAYER. Here is a rich and varied store. Here are the words of the Holy Ghost—the forms of address which have prevailed with God in bygone generations. From this scriptural arsenal our

devotional armour may be amply supplied. Here we see how Abraham, Jacob, Moses, Job, and Samuel, prayed: how the holy Psalmist presented his numerous petitions and requests to God: how Daniel and Nehemiah and the prophets addressed the throne of mercy: how our divine and blessed Saviour prayed, and how He has taught us also to pray. Here we have the prayers of apostles and holy saints in the kingdom of Christ. So that, if needful, we might use wholly the very words of scripture in our public prayers. Well, not less than all this should characterise our public devotional services.

Do you object to the length of prayers constructed on this model? I reply, that all this may be comprised in fifteen minutes, or even less, if the leader of the devotions is not verbose and repetitious. If he has the gift of sententiousness, avoiding a pompous style or mere wordiness of expression. I admit that it may require thought and care, and the formation of a succinct style; but can we bestow attention on anything more important than glorifying God, and edifying our fellow-men? But how often is the devotional part of worship unedifying and profitless. Sometimes,

1. *Through its wandering unconnectedness.* No union of thought, no consecutiveness of aim, no natural cohesion of idea or sentiment. Some prayers are like a vague medley or fantastic patchwork, where you have every form and colour, without harmonious adjustment. Prayers are often unedifying,

2. *Through their sterility.* There is little water in the well, and therefore the utmost labour is required to produce even a moderate supply. The heart must have the desires within, or the mouth cannot give them expression,

3. *Through their wordiness.* A mere heap of unneces-

sary terms and phrases, with few ideas or distinct aspirations. How wearisome this to the intelligent worshipper. How poor a service to present to the only wise God!

4. *Through their limitedness.* The prayers of some are nearly all *doctrinal* forms of speech; of others, experimental realisations; whilst others move in the most contracted circle, leaving out nearly everything that ought to be specially included. In four services during one summer, I worshipped in congregations where no prayer was offered for the Queen, the magistracy, the church, the nation, or the world in general; where no petition was presented for the ministry, for the sick, or for the dying. Some prayers do not edify,

5. *Because they are homilies, or fragments of sermons, and not specifically devotional.* How absurd to give a small outline of doctrines in prayers, or portions of didactic teaching, or theological illustration, or mere poetic embellishment. Many are worse even than this, for some persons do all their scolding to their fellow-men, when they are professedly addressing God. Others are profitless, because they are,

6. *So cold and formal.* No "thoughts that breathe, or words that burn." No, the fire seems to be dying out on the altar; the spirit of devotion is either gone or departing. All is frigid, icy, and therefore chilling and soul-freezing. Prayers may be unedifying,

7. *By their prettinesses.* The offering of solemn prayer is laid aside, and a sort of devotional bouquet collected, and fantastically tied together, and in the self-sufficiency of human vanity laid on the altar of God. How absurd to suppose God can be pleased by such attempts at what are no better than childish follies. But prayers may offend,

8. *By their self-elation, or boasting.* Where there is the absence of deep abasement, the want of self-immolation; and where the avowed suppliant exhibits himself, his learning, his rhetoric, or his high-sounding phrases,—which are no better than "sounding brass or tinkling cymbals." Better than pray thus, more edifying would it be to the people to read in a devout manner portions of the Litany, or some of the short and expressive Collects to be found in the book of Common Prayer. Men who have to lead the devotional service are bound to seek Divine qualification for their office and work; to seek both the gift and grace of prayer; to make suitable preparation, if they cannot depend on their own extemporaneous powers. Poor as much of the preaching in some pulpits may be, I am satisfied the praying is poorer still; and I do not wonder that men of devotional minds should rather prefer the long and repetitious, and every Sabbath reiterated, prayers of the Church of England, than have the miserable fare that some Dissenting chapels so commonly supply. And there can be no well-grounded reason for omitting the Lord's Prayer altogether, as is very often the case. After some years of deep reflection, I believe that a more spiritual devotional service is one of the greatest wants in our public worship, and a want that we should earnestly labour to supply. To be clear, full, comprehensive, earnest, and powerful in public prayer, and to obtain a manner which will evince reverence and deep humility, are among the things immediately connected with our ministerial usefulness, and the edification of the body of Christ. No doubt a due regard to the exercises of the closet, with a regular attendance at the family altar, will be great helps; but we should both study and pray, labour and ask of God, that the spirit of

prayer may copiously rest upon us. How needful the request—"Lord teach us how to pray!" Warm our hearts. Stir up Thy good gift of prayer within us, and give us the power, that ours may be the effectual utterances that avail much.

A FEW WORDS ON LEARNING, KNOWLEDGE AND WISDOM.

This Trinity of terms, when pondered, may save us from confusion of thought and mistaken conclusions. Learning is defined skill in languages or science. It is in fact acquaintance with things and definitions. A botanist has a right conception of plants, their structure, appearances and recognised names. An astronomer is one who knows the science of the heavens; a linguist or philologist the nature of languages. An ethnologist is one who is acquainted with the distinctions and peculiarities of the races of man. Now learning is the true acquaintance with these or other sciences or arts, and is distinguished from ignorance or misapprehension on these or other subjects. The area of learning is very spacious, and only a few have been able to go through the greater part of this intellectual territory. As a rule, learning divides its kingdom into different provinces and most men devote their lives and labours to some one or two selected departments from the whole. One man is learned in tongues, another in certain sciences, another in art, while others roam abroad in the regions of philosophy, mental or moral, or literature special or general. It may be that a man's learning is much limited to abstract ideas, or definitions and phrases.

Knowledge is the understanding of the subject, which learning has taken under her tutorage. Knowledge

has to do with causes, effects, attributes, results and phenomena generally. Knowledge seeks socratically to inquire of the why and wherefore, of the how and the then, of subjects that learning presents for reflection and study. One person understands the anatomy of man and is learned on that subject, but knows little of the history of our race, or the varied distinctions that exist in the human family. One is exact on the science of astronomy, but may not be well instructed in the rise and progress of that science, or its bearings in general on the grand laws of the universe. Knowledge illumines the pathway of the progressionist, and illustrates both the terms and bearings of science.

Thus it is that a man may know very much on a given subject and yet he may not, in the strictest sense, be learned. His definitions may be crude and his philosophy defective.

Wisdom, in its real and true signification, may be in harmony with either, and yet may differ from both. A man may be wise and yet unlearned. A man may be wise with little knowledge while a man may be learned and have great stores of knowledge and be not only unwise, but the veriest fool. A man's learning may be like some old-fashioned furniture, stored up and laid by in some lumber room without any reference to show or use. Or a man's learning may be like a miser's gold, kept in some locked safe, and neither benefit himself nor others. A learned man may be just a pedant and nothing more, and by the embargo he lays upon himself may be far removed from the luminous pathways of knowledge, and still farther from the higher walks of wisdom.

Wisdom is the practical application both of learning and knowledge. It is the acting out of what science or

general knowledge may have presented to us. Solomon was both learned and intellectual, and yet in his latter days he was probably the least wise man in his kingdom. The most illiterate Jewish peasant, following the few streaks of divine light, and walking in God's fear, was a truer philosopher than he. Learning turned to practical account is wisdom. Knowledge in noble and moral activity is wisdom; and learning, rightly directed and illumined with the collected rays of knowledge, is true wisdom, and that true wisdom is the glory of man and a treasure by which he may be enriched for both worlds.

In my happy sojourn at your commencement, in 1872, I was forcibly and most pleasingly impressed with the indubitable evidences of sound and extensive learning exhibited in the papers and discussions to which I listened with inexpressible delight. But I was equally satisfied that this learning was beautified and built up by the acquisition of extensive and general knowledge, and I was more than delighted with many evidences that the superstructure reared on both was that of divine wisdom, or the application of learning and knowledge to their highest legitimate ends. May it ever so be and more abundantly, and with abiding permanence. Of the men I have known who were prominent in learning, knowledge and wisdom, I should place in the first rank the late Thomas Dick, LL.D., of Broughty Ferry, and Sir David Brewster,—men whose lives and labours will bless the world to the end of time.—*Bate's College Student, September*, 1874.

SHORT ESSAYS ON IMPORTANT SUBJECTS, WITH PROPOSITIONS, APHORISMS, AND ILLUSTRATIONS.

GOD THE GOOD BEING, whose goodness is His essential nature, therefore, there can be nothing in His attributes or laws or works contrary to it. Whatever affects His goodness therefore affects His essential character. All portraits, therefore, of Jehovah, in which this is not the grand leading feature, is a caricature and not a true likeness.

As the Being of God is the first article of our Faith, so that He is the rewarder of all who seek Him and believe in Him is the next link in the chain of true theology, and is inseparable from it.

The Divine works everywhere display His glory, and especially the supreme beams of His goodness.

The Word of God presents the Divine goodness in every conceivable form, so as to exclude all unbelief with respect to it.

A statement of anger or wrath in God must in every case be understood as an employment of earthly terms in accommodation to our mental imperfection.

Goodness has its various phases—as bountifulness to the dependant, compassion to the suffering, pity for the disconsolate, grace towards the unworthy, and mercy to the guilty and miserable.

DIVINE GOODNESS exists essentially in God, is undeserved and infinite, unchanging and eternal.

The Father is the eternal fountain of goodness. Jesus, His Son, the medium and channel in which it flows to us, and the Holy Spirit the author of its communication and bestowment to us.

The sublimity of goodness *manifested*, was in the Incarnate Saviour, Emmanuel, God with us.

Goodness while freely communicated, is not irresistibly enforced on intelligent and accountable beings.

The sufferings and punishment of those who reject Divine goodness is inevitable, for they reject the light of the sun and the streams of happiness, and therefore must be miserable.

Our assimilation to the Divine goodness is therefore of necessity the evidence of true religion. To be good and do good is to resemble our Father in Heaven.

Divine goodness is not *inconsistent* with the *punishment* of sin, or the confinement of evil doers; any more than the existence of prisons or insane asylums are inconsistent with good humane government. They are both essential to the honour of law and maintainence of moral order and happiness of all.

Divine goodness in *harmony* with *Divine wisdom* will ever accord a punishment to the wicked that harmonises with equity, justice, and mercy.

Goodness will distinguish the government of God through all future everlasting ages.

The Divine good government should be the model of all human administrations, whether of the family, the church, or the nation.

The earth's millenial glory will be the universal reign of goodness as predicted by the prophets both of the Old and New Testament economies.

Is it not clear that the Saviour is to crush out all moral evil in this world, and be the triumphant victor over the powers of darkness? All enemies are to be subjugated and placed beneath His feet.

Is there any theological basis for the sentiments held by Lavater and others, that this moral triumph is to extend to all worlds and blot all sin out of the universe, so that the Divine goodness shall eventually overcome

all evil? Or, is there solid foundation for the belief that the evil Divine mercy does not remove, will be destroyed by the annihilation of the incorrigible workers of iniquity? God can destroy with a final destruction His enemies who will not submit to His supreme authority. Are there any grounds for supposing He will do it?

THE WORLD TO COME; or the *state of departed souls*, has caused great perplexity from the limited revelation we have concerning it; but an intermediate condition between perdition and glory, seems to be most feasible, and in harmony with much Scripture teaching.

HELL, "HADES," cannot be interpreted to mean the place of future torment, for it is not reasonable that Christ descended into it, inasmuch as He promised to the thief, on the cross, a place with Him that day in Paradise.

Hades would appear to take in the world of all departed spirits where they await the final judgment, and to include the two distinct regions, the abode of the blessed, the Abraham's bosom and the Paradise, and also the state of the lost who are in a condition of suffering, and kept for their final trial and doom as prisoners without hope. See Smith's "Dictionary of the Bible" (abridged edition). Hades is the word translated hell in the New Testament—Matthew xi. 23, xvi. 8; Luke x. 15, xvi. 23; Acts ii. 27 and 31; 1 Cor. xv. 55; Rev. i. 18, vi. 8, xx. 13 and 14. Ge-henna, is translated hell, indicating clearly the place of torment in the following passages: Matthew v. 22, 29-30, x. 28, xviii. 9, xxiii. 15 and 23; Mark ix. 43, 45, and 47; Luke xii. 5; James iii. 6, and the only other

New Testament word rendered hell from the original is Tartarus, 2 Peter ii. 4.

Now, the English reader carefully examining these passages will distinctly see that Hades is the unseen abyss, the spirit world of the departed. That Ge-henna is the hell of torment and of misery, while the third passage, Tartarus, refers to the place to which the fallen angels were cast down.

THE NATURE OF FUTURE PUNISHMENT and its duration have recently been largely discussed, and some eminent men in the Church of England, and among Congregationalists and Baptists, have averred their belief in the destruction of the wicked, and have abandoned their former belief in their endless torments. A clear statement of the various opinions held, with a brief account of the basis of these views, might assist persons who are in doubt, or who are inquiring on the subject. We aim, therefore, at a fair and condensed representation of these opinions, and we lay down a number of propositions which we think should be well studied before an opinion is formed.

We write not dogmatically, nor to excite mere curiosity, nor much less to unsettle the opinions which persons have carefully and prayerfully formed, but to suggest courses of thought for those who are seeking light, and most anxious to know what is truth on this profoundly grave question. Never, during the last hundred years, have the minds of men been more stirred and agitated on this question than now. It is being discussed in the most widely circulated journals and periodicals on both sides the Atlantic. Venerable ministers, learned professors, popular writers, denominational leaders, are all coming to the front to discuss the

question. The *Christian Union* of New York has given many columns to this subject. We wish neither to affirm nor deny, but to ask for careful thought and sober reflection.

PROPOSITIONS IN RELATION TO FUTURE PUNISHMENT.

I. God is the Holy Being against whom all sin is committed. For sin violates His law. All sin does this of every kind, and by all accountable creatures.

II. God, as a just Being, will connect such penalties with sin as are essentially equitable and righteous.

III. Such penalties cannot be otherwise than in harmony with His perfections, both of justice and goodness.

IV. The goodness of God is the Divine nature seeking the good, or happiness of all His creatures.

V. The Divine justice is in perfect agreement with the goodness, and can inflict no penalty on transgressors but what harmonises with it.

VI. The Divine Being as essentially just and good, commends Him to our consciences, and inspires us with reverence for Him and confidence in Him.

VII. The revelation of God's will on future punishment must therefore be in harmony with His essential justice and goodness, or it would be a false representation of His character.

VIII. Any contradiction in the revelation of God's will on future punishment, if in antagonism to the essential justice and goodness of God, must be only apparent and not real. A true revelation of the will of God cannot be opposed, or contradict the essential justice and goodness of God.

IX. We are, therefore, shut up to the conclusion that as the essential character of God is fixed and immu-

table, therefore it must be in the revelation that the contradiction, real or apparent exists.

X. In a book so comprehensive as the Bible, written in ages comprising many centuries, and in tongues whose idiom is so different to our own, it would be no marvel in our translation of the books of Scripture that there should be ambiguities or apparent contradictions.

XI. We find that on very many subjects, such as the Unity and Tri-unity of God, Divine decrees, the extent of the covenant of mercy, and the nature and work of His Son there are divers and opposing views, all held by good and conscientious men, and all supposed to be taught in Scripture; it is no marvel, therefore, that wise and holy men may hold very different and opposite views on the doctrine of future punishment.

XII. Any views held on this subject, directly opposed to God's essential justice and goodness, must be untrue, notwithstanding any apparent contrariety to statements of Scripture.

XIII. The statements of Scripture which do thus teach what is in obvious opposition to the Divine justice and goodness, requires careful examination and collation with the other Scriptures, which are in manifest harmony with God's essential perfections.

XIV. Such Scriptures, in apparent hostility to God's goodness and justice, may be traceable to figurative modes of speech, striking illustrative customs, or mistranslations; for it is obvious, if there are errors, they must be found in the Book, and not in God's unchangable nature.

XV. It is only by a calm unbiassed examination of Scripture texts with their connections, that an honest deduction can be made on this or any other subject.

XVI. In such examinations every and all such Scrip-

ture must be tested by their harmony or otherwise with the Divine justice and goodness.

XVII. With these distinct propositions before us, we may honestly survey the whole utterances of Scripture on the subject of Future Punishment.

XVIII. If the general tenour of Scripture should be in perfect harmony with the Divine justice and goodness, then may we be assured that such views are right and true, and should be accepted with undoubted confidence and submission.

XIX. Where the various terms used seem to be employed to teach both a limited and unlimited punishment, then we must adopt that signification which is most in harmony with God's justice and goodness.

XX. Human conjectures about the bearings of the doctrine of limited or unlimited punishment, can have no real force on the judgment we form on this solemn and important subject.

There are four different views held on the subject of Future Punishment.

1st. That all who die in a state of unpardoned sin are consigned to the torments of hell, which are absolutely everlasting.

2nd. That all who die in absolute wickedness are doomed to eternal torments, but that the imperfectly righteous are placed in a state of purgatorial suffering, by which they are prepared for ultimate and eternal blessedness.

3rd. That man by transgression lost his immortality, and becomes the heir of death or destruction; and that eternal life is in Christ, for those only who believe in His name, and that all other human existences perish or are annihilated.

4th. That Future Punishments are limited both in

degree and duration, that to all they will be disciplinary, as well as penal, and will end in the destruction of moral evil, and in the salvation of all moral agents.

Now these, I think, fairly represent the general notions abroad on this serious and most momentous subject. Of course each of these opinions is sustained by an appeal to Holy Scripture, and the more leading Bible declarations must be read and examined. We will begin then with the doctrine,

I. That all who die in a state of unpardoned sin are consigned to the torments of hell, which are absolutely everlasting.

This so-called orthodox opinion is often sustained by appealing,

1st. To the infinite evil of sin. That by transgressing the law of infinite justice, and rejecting by unbelief (where it is possible) infinite mercy and love, that unending torments are right and equitable. That the seeds of sin and unbelief do necessarily produce a condition fitting for torments without end.

2nd. That the atonement rejected and the gospel despised, there are no other agencies by which sinners can be made holy, and therefore that their punishment is eternal.

3rd. That the future of the wicked is stated in various Scriptures to be a condition of endless punishment, and the same words are used as are employed to denote the everlasting life of the saved.

4th. That God is equally glorified in the endless sufferings of the lost as in the eternal happiness of the righteous, inasmuch as the wicked have refused salvation and thereby persistently destroyed themselves.

II. That the view taught by the Romish Church in pleading for purgatory, connects some measure of

begun faith and righteousness in those not fully meet for eternal life, and also connects the work of Christ and the holy intercession of saints and angels with their deliverance from purgatorial influences to a state of perfect blessedness. And they refer to certain Scriptures in support of this hypothesis. But, they affirm, eternal torment is the just allotment of the wicked.

III. The opinion of immortality in Christ alone is, that men will necessarily perish, unless they receive life by faith in the gospel, which is God's free-gift to all who believe in Him. This delivers us from what appears to be the fearful notion of unending torments as the doom of the wicked, by substituting destruction of being in its place. They also refer to many Scripture texts which appear to support this opinion, as where it is said—Death is the wages of sin—Christ is the life, and came that we might have it, and not perish. That life and immortality, or immortal life, came by Christ's gospel. That immortality belongs only to Jehovah, and if creatures possess it, it must be God's special gift.

It has been asked, Is annihilation discoverable in any of the Divine works? Change, deaths and resurrections are seen every where, but where absolute and entire destruction? No doubt God can exert a power to effect this! But "is there any evidence that He ever has done so?"

IV. The last opinion which pleads for limited punishment and universal restoration is mainly based on its apparent agreement with the essential justice and goodness of God, and on the many declarations to be found in Holy Scripture.

First. It is said that the terms everlasting in many, if not most instances, are employed to denote things that do come to an end, and have only a temporary existence.

See Gen. xvii. 8, xlix. 26; Exod. xl. 15; Hab. iii. 6. That God is declared the Saviour of all men. That grace is to superabound over the abounding of sin. That in the second Adam, Christ, all are to be made alive. That Christ is to destroy the works of the devil. That every knee is to bow to Him, &c. That He is to be Lord of all, and be the triumphant conqueror over the rebellion in the universe. That God can and will blot out all evil eventually, that holiness and goodness and happiness shall crown all the Divine Works. Now no one can dispute that for each of these opinions Scripture texts may be quoted, just as texts are supported in abundance; for Romanism, Prelacy, Presbyterianism, and Independency in Ecclesiastics, and Trinitarianism, Unitarianism, Sabellianism, Calvinism, Arminism, &c., in doctrine.

All the conflicting sects hang their dogmas on texts of Scripture, and appear to find no difficulty in selecting any quantity that they require.

Of course, pitted in deadly antagonism against each other, they cannot all be right, so on the subject of future punishments, it seems absolutely necessary to fix on certain great theological principles on which the subject may rest on an immutable basis. The very frequent use of clap-trap alarms, as to the evil results which must flow from any divergency from old notions, is both weak and paltry; we must seek to find out the punishment awarded by the just God, and which is in harmony with the glory of His perfections. As capital punishments we fear do not tell, as a rule, in preventing the most fearful crimes, so we do not think that persons are restrained from sin by any consideration whatever, as to the penalty they will incur, whether limited or eternal. A supposed state of torment, involving a

million of ages, would just be as effective in this respect as torments without end.

Divine love seems to be the almighty power by which souls are won over to God, and by which saving faith and true repentance are wrought in the soul. We love Him because He first loved us, God's love is the omnific energy He employs for the redemption of the world, and by the preaching of which the gospel is efficient to the salvation of every believer,—that is, of all who receive this great truth and rest upon it. And rejectors of the Divine love expose themselves to the just penalty which unbelief and base persistent rebellion deserves. It is sometimes felt that as salvation is in Christ, and in Him alone, there can be no hope for those who die in unbelief. But it must be conceded that infants must not be numbered with the unbelievers, and therefore, though saved, may still be so in connection with Christ's mediation and work, and so also of idiots, and it may be equally so with untold millions of heathens who had not Gospel light, and therefore, could not exercise faith in an unheard testimony of grace and mercy. So supposing that future punishment should be disciplinary as well as penal, and that the restoration of the lost may form a part and find a place in the meditorial reign of Christ, and that all saved will be so by virtue of His atonement and the power of His spirit, then it follows that Christ is indeed the one and only Saviour.

We suggest this only as we see it in the case of infants, idiots, heathens. So in the repentance and faith of many, afflictions are made subordinate to their illumination and conversion, and are a part of Christ's system of giving effect to His death upon the cross in the salvation of souls. Sufferings often have exerted a disciplinary and restorative influence, as in the case of

Manasseh in the Old Testament, and the Prodigal Son in the New. The latter in the depths of starving misery came to himself, and then arose and returned to his father. So God said in another place, "In their affliction they will seek me early." Here is linked the universal government of the world, with its universal redemption, and would suggest these thoughts as worthy of careful reflection. At any rate, however, we may err, or whatever the mistakes may be, "shall not the Judge of all the earth do right." See Romans ii. 6—12.

I have stated these four views, I think, fairly, not with equal fulness, because the Romish dogma it is not necessary to discuss with Protestants, who don't require to be taught that everlasting torments will not be awarded to all unbaptized persons outside the pale of that church, whether infants or heretics. So in respect to the eternity of positive future punishment of the lost, this being the doctrine of all our orthodox sects. Most persons are aware of the usual arguments by which it is sustained. And with regard to man's necessary mortality and destruction out of Christ, the only life-giver, that has been so widely propagated and defended recently, that few theological readers can be ignorant as to the processes by which it is sustained. But the fourth view, held by many American and German churches and writers, and also having been cleverly argued by Origen and other of the early fathers, is little understood, except in those theological quarters to which I have referred. Unitarian churches, I think, in general, accept and teach it. But before we adopt any views, they should be fully and carefully tested, and should be held on the apparent teaching of Scripture, and in its harmony with the universally accepted character and attributes of God. Neither of these grounds can be

evaded, we must appeal to both, and so with a sincere desire to discover the truth, however it may affect our standing with the Divine theological parties of the day. Dr. Angus has published a very excellent and dispassionate pamphlet in favour of the eternal punishment theory, and we can recommend one also by Mr. Barker, of Hastings, on the same subject, and Dr. Pusey has published a remarkable discourse in favour of that theory, to which may be added a thorough scholarly lecture by Rev. George Rogers, delivered in the class room of the Metropolitan Tabernacle. On Immortality in Christ alone, there is Mr. White's very superior volume, also six lectures by the Rev. E. W. P. Taunton, and one in reply to Dr. Angus, by Robert Robarts, of Birmingham.

We may just refer to a lecture in favour of man's eternal existence, by Rev. J. Daniel Williams, which deserves a careful perusal by all doubters on the subject. And there is a remarkable sermon by Rev. Jabez Fox, preached before the House of Representatives at Washington, and published by Longman and Co., on Perpetual Existence. A most thorough and severe critical work in favour of eternal torments was written by Daniel Isaacs, Wesleyan minister, in which every argument in favour of the restoration scheme is examined.

FAITH;—faith is credence to testimony, on sufficient evidence being supplied. It is a very different thing to mere opinion, which is often formed without due regard to data. Yet the faith of many is nothing more than opinion, or conclusion, without evidence. How often, at the best, men have a second-hand sort of faith. They first accept some one as their theolo-

gical master, and then with insufficient, or no evidence at all, accept doctrines and propositions as true.

FAITH IN DIVINE REVELATION;—As the true Word of God is based on the sufficiency of evidence which that revelation supplies. These evidences are historical and moral, external and internal, which have satisfied the good and great of all ages, and what has been self-evident in our experience.

Faith in Christ is the belief of his veritable Messiahship, as according to the prophecies that testified of Him—the signs and miracles performed by Him, and the blessings of salvation bought by Him. To believe in the Son of God, the Christ and the Saviour of the world. But saving faith always involves trust, reliance, and acceptance of Jesus, as well as credence in the record given of Him.

Faith is the first grace, or exercise of the soul in true religion. We must believe before we can go to God in prayer, or self-devotion. It is, therefore, the basis of all experimental religion, and the progenitor of the other graces.

Faith is ever allied to Hope. We necessarily hope for good: we have believed. Faith in Christ—hopes for salvation from Christ. Faith in the promises—hopes for their realisation. Faith in providence—hopes for the enjoyment of all good from the Divine government.

FAITH WORKS BY LOVE.—A faith in the love of the Crucified One, produces in our hearts love to Him. Faith in the oneness of believers is followed by love to them. Faith in the Divine commands and ordinances, will bring forth heart and loving obedience to them.

Faith, with full assurance, is the result of experimental knowledge of the truth, and its fruits in our own

hearts. I test Scripture truth, and ascertain its validity; and thus I have the proven assurance of what I had only previously admitted as theoretical. Successful experience of what I believed removes all doubts, and gives me entire confidence, or full assurance of faith. Often what persons mean by their full assurance, is nothing more than fixed dogmatism, or obstinate stubbornness.

Faith in its vast range, takes in all that is revealed in Scripture, exhibited in nature, and displayed in the government of God.

All faith is of God, by which the capacities He has given us are able to accept truths on sufficient evidence being given. More, the objects of faith must be presented. Sufficient light to notice and reasons be supplied, and our weak and dull faculties stirred up for their contemplation.

Faith has its degrees—as small and great—weak and strong. As a grain of mustard seed, or as a mighty impelling energy. A grain of the pure gold, or a nugget, or lump of the precious metal. As pure and unmixed, or compounded with alloy. It has ever an eye to see the Saviour—an ear to hearken to Him—a hand to receive His gifts, and feet to rest on Him as the elect corner-stone, the one abiding foundation—and a heart to give Him welcome into the holiest place of our moral nature. Believing, we hope and love and rejoice with joy unspeakable, and full of glory.

TRUE TEMPERANCE is the entire abstinence from the bad, and the moderate use of the good. This will apply to meats and drinks. Bad meats should not be taken at all, nor bad drinks; but the really good and wholesome under the strict regulation of moderation.

On this principle the ABSTAINERS from intoxicants say they are the truly temperate, for alcoholic drinks are essentially evil for dietetic purposes, and doubtful even as medicines, and therefore abstinence is the only temperance. Alcohol, pure and simple, is placed among poisons, and no one, except under strict medical supervision would be wise in using it in any form as a beverage. Surely, there must be a wide margin between a poison and a healthy beverage. A word to the wise should be sufficient.

True temperance will evidently be far removed from over eating and gluttony. Excess in food is beastly, for the beasts sometimes eat to repletion, and even to their death.

True temperance applies to general conduct, to the spirit, temper, and regulation of the passions.—"Temperate in all things."

ANATHEMA, should be very cautiously pronounced by those who are the true followers of Jesus. The worst feature in the corrupt and anti-Christian Papacy is its readiness to curse all who are outside its pale. In this, if nothing else, it is the synagogue of Satan, and is in far more fellowship with hell than heaven. These thunderbolts of the Pope's have been the terror of the superstitious, and have brought kings and emperors to the lowest depths of self-degradation. Well, let the Pope curse if he is the infallible vicegerent of God, and the true and only representative of Christ! But his malignity is only in keeping with his audacious presumption and blasphemy. But let Protestants beware of imitating so anti-Christlike a spirit. Paul pronounced an anathema on the subverters of the Gospel, and who preached another which was not the Gospel of Christ. And he

also declared that those who loved not the Lord Jesus Christ would be anathema, when Christ should come. But in the first instance, such preachers rendered the saving truth of Christ of none effect, and so ruined souls; and in the second they exhibited a hatred of the Lord that bought them. How different these instances to the extreme intolerance of Rome, or towards those who cannot understand, and therefore, do not accept the Athanasian creed. This anathematizing is often seen venturing to exclude men from hope of salvation on account of a different judgment on certain phases of unessential doctrines or known dogmas, or outward forms and church ordinances. We may not fellowship all who hold crude or vague notions, on Christian doctrines or usages, but we had better leave them in the hands of the Master who was so slow to condemn, and so ready to bless, and who, in the whole course of His ministry never cursed anything but a barren fig-tree that grew by the wayside, and was the special property of no man. "Bless, and curse not," is a Divine admonition which we should labour to remember and be careful to carry out, or the curse may return upon us to our undoing and condemnation.

TIME'S MUTATIONS;—how striking and instructive. A few years and what changes! In a not very long life I have been the subject of three kings and one queen. Have witnessed the greatest conceivable alterations in our political institutions. When I began to preach, it was deemed advisable to have a magistrate's licence, so that my ministry might be clothed with legal authority. All the clergy and ministers within several miles of our place of worship have changed their sphere or passed away

by death during my pastorate, in some cases the successors have been threefold, in many five and six. I have only two members in my congregation who were with us when I accepted the call to serve the church in 1835. In all our denomination I am the solitary pastor who occupies the same sphere of labour as forty years ago. The great leaders in the Houses of Lords and Commons, with the exception of Earl Russel, are all gone. Not a bishop on the bench that was there when I began to preach, all the public orators, leading philanthopists, and popular patriots, have ended their public career. Philosophers and artists, and the leaders of literature, and our great newspaper and periodical conductors and editors all gone, except my worthy friend, Geo. Cruikshank, who flourishes, and brings forth fruit in a green old age. Our distinguished physicians and judges and crown lawyers have been carried on by the tide of time to the ocean beyond—and I don't know of more than three or four celebrities who remain. Learned divines, public orators, and collegiate professors, where are they? Thompson, Gordon, Chalmers, Cunningham, Grey, Guthrie, and Candlish, in Scotland; Bickersteth, Melville, Noel, H. Stowell, Rowland Hill, with Jay and James and Leifchild, and the Claytons; and McAll and Watson and Bunting and Newton and Beaumont; R. Hall and Cox and Ivemy and Hinton; of all classes and orders of men, how true and impressive—one generation passeth away and another cometh! Change here and there, and everywhere. And yet the sad delusion, that most "think all men mortal, but themselves!"

THOUGHTS ON CHURCH MATTERS, ETC.

CATHOLICISM, is true unfeigned affection for the whole Church of the Lord Jesus Christ. It cannot, therefore, exist with the spirit of persecution, exclusiveness, or isolation. Where it dwells in the heart, it will be evidenced by a loving spirit, charitable conversation, and kindly behaviour. As the Father loves all His children, and Jesus loves all His disciples, and the Holy Spirit communes with all believers, so it is the same spirit in us towards all who love the Lord Jesus Christ in sincerity and truth.

Denominationalism, is the selection of that church or congregation, where we have the closest assimilation, and where we can most truly cohere and work in the building of ourselves upon our holy faith, and best serve the Master and be useful to His people.

Our education, peculiar views of worship, and doctrines and ordinances, render necessary a division of our spiritual Israel into tribes, by which our comfort and edification are essentially promoted. Just as families have their special domestic order and arrangements, and thus seek to secure the greater comfort of those dwelling together, so, too, for work-purposes, it seems that there is a necessity for bringing together labourers who can best work together.

But this is quite compatible with the most loving spirit towards all the disciples of the Saviour. We may differ on forms and ceremonials, on modes and order of worship, or on doctrinal points, but this need not, nor ought not to interfere with the heartiest goodwill and affection.

SECTARIANISM, in its very spirt, is zeal for dogmas or

party, at the sacrifice of love and earnest desire for unity and concord. It is not the ardour of affection, but of envy and emulation. Its evidences are seen in magnifying points of the smallest and least important difference. In undervaluing all others, of the Christian name, and in ostentatiously assuming superiority, if not infallibility, and is often followed by dogmatism of spirit and exclusiveness of action. "Ours, they say, is the genuine orthodox Shibboleth, and to say the least, all outside our pale, are, if not in the direct road to perdition, occupying a very questionable position as to final safety!"

We fear this spirit, to some extent, may be found in most Christian churches, and, therefore, it is important that we should be close at the Saviour's feet and catch the out-breathing of His loving spirit. James and John were under its influence when they wanted to call fire from Heaven to consume the Samaritans. Peter was much tempted by this spirit when he clung so closely to Jewish rites and ceremonies (see Gal. ii. 11). Sectarianism is essentially little and mean, and often exhibits itself in petty and peurile ways, avoiding the usual courtesies of life when meeting other Christians, in bestowing church charity only in that express circle, and in lessening the good done by others by various modes of depreciation and underhand modes of action. Such a spirit we fear is often most prevalent among preachers and ecclesiastics and church officers, by which they imagine they magnify their party and glorify themselves. It is the pest of religious society, the blight of the church, and the admiration of the enemy of souls; for nothing does Satan's work more effectually.

CHURCH GOVERNMENT.—Should it be Episcopal, Presbyterian, or Congregational? Should it be in spirit church independency, or in the universal union of churches of the same faith and order. A good deal can be said, and fairly said, for all these orders of ecclesiastical arrangements. And here, and on the disputed points in theology, all rush to Scripture for express teaching, clear precedents, or satisfactory deduction. Absolute Church Independency, may appear to give the full franchise of church liberty to all the Lord's people. But where an equal voice and vote is claimed and exercised in church meetings by the young untrained convert, the novice, and hoary-headed wise experienced Christian, the equality may lead to confusion, strife, and perpetual discord. Suppose a member, or deacon, or the minister is brought to its bar on the charge of heresy, how unfit most persons of such an assembly would be to act, with the wisdom, skill, and learning the investigation would demand. And so in many other cases of church discipline. A mixed kind of Presbyterian, and Congregational order, we think best suited to the present state of the church, and there is first, the minister and elders and deacons, meeting for pre-arranging all church matters, and when so placed in order, then it may be distinctly placed before the church. Committees chosen by the church can best manage secular affairs. In appointing deacons or helps, the minister is the fittest to nominate, and the church to elect. Much may be said for or against the annual or triennial election of deacons or other office-bearers of the church; where men are good and faithful and true, and use their office well, as a rule, their re-election will follow as a matter of course, and their services from time to time be gratefully and christianly acknowledged.

CHURCH MEETINGS require much wisdom and grace to make them edifying. To give perfect liberty to all, and secure profitable speechifying, to avoid petty jealousies and envyings, to secure profitable conversation, and keep down impertinences, to evoke the wisdom of all, and keep out the folly of any, is sometimes difficult. And we don't approve of stopping tumult by prayer, or turning off the gas to turn out the disorderly, and terminate the gathering of a mob, rather than the peaceful and prayerful dismissal of a Christian assembly. Here the spirit of democracy in the church has been the most difficult of all demons to keep in order, or subordinate to the edification of the body of Christ.

Excommunication should never be resorted to, until all wise, loving, and disciplinary processes have failed, and then with evidenced kindness to the offender, and earnest prayer for his restoration.

Restoration of excluded persons, should never be forgotten, is the chief end of church discipline.

The limb is not amputated until all means of restoring health to it have been tried and failed.

Suspension from church privileges may be exercised at once, when the gravity of the offence or the honour of the church would be placed in jeopardy. But extreme haste is to be deprecated when absolute necessity does not require it.

PRAYER MEETINGS have been eulogised by every form of speech, even to being declared to be the pulse of the church, as giving signs of health or sickness, life or death. But how few are deserving of such high encomiums. How often the merest formalism prevails, deadness exhibited, and weariness the result. In many cases they begin drearily, progress tediously, and end

with spiritual fatigue and *ennui* to all. Dull singing, prosy talking, stereotyped praying, end necessarily in manifest weariness.

How seldom prayer meetings command the talent, the wisdom, and spiritual gifts of the church. They are often left in the hands of the feeblest members, and, therefore, the results. In the United States, they combine a sort of experience statements, resembling very much Methodist love feasts, and this gives great variety, and also interest, but is liable to sad abuse. In Chicago, I was present at such a service, when one talkative, self-righteous simpleton, spoke for twenty minutes, telling how he had been engaged in converting the Catholics, how Chicago would be converted in twenty minutes if they would only believe, and ended by appealing for a new pair of boots for his wondrous evangelistic itinerant labours. As a rule, the exercises should never exceed five minutes, if only three, the better. With reading of Scripture and a short exposition, and a recapitulation of one of the Sunday sermons, and lively singing, the prayer meeting ought to be one of the most attractive and useful services of the church. Surely pious women may exercise their gifts here, with advantage to all, as usually possessing more than an average of the devotional spirit. As to its propriety, clearly that is settled by the apostle, 1 Cor. xi. 5—13.

SUNDAY SCHOOLS.—These essential institutions have now, by the general means of secular education for all, risen to a higher plane, and may most fitly be confined to spiritual instruction. Teachers were never so well-supplied with aid for carrying on their work as now. Arranged lessons, abundant expositions, weekly journals, are all now at their command. With this

ample material they need not be ignorant, or dry, or uninteresting. But some things are indispensable in the general arrangements and special modes of effective working. An intelligent, pious, punctual, and authoritive superintendent; a good statistical secretary to keep the books of attendance, &c., well posted up; prompt opening and closing of the school at the times fixed; good sustained order in each class, and so something like quiet reigning through the whole school. Addresses or readings short, full of telling interest to children. The exercise of the power of kindness, so as to win the hearts of the children. Lively appropriate singing. The Sunday school should be the juvenile music class for the congregation. Connected with all Sunday schools there should be Bands of Hope to secure the children from the temptations so wide-spread to drinking and smoking. Query, if so, should not the superintendent and teachers be models of true and thorough temperance men and women themselves? Better than giving books or magazines it is, to reduce the price to children, but let them pay something, or it is doubtful if they will value them as highly. Good behaviour, polite manners, reverent conduct in divine worship, are all important lessons, to which we might add veneration for the aged, and a solemn regard to truth-speaking. But the grand end of Sunday schools is to teach children the way of salvation, and to bring them as lambs into the bosom and fold of the Good Shepherd. If there is failure here, all else will utterly fail to compensate. Children can very early know the way of life, and be savingly converted, and this should be ever kept in sight, and be the leading object both of prayer and teaching.

THE WINE AT THE LORD'S TABLE.—The Temperance reformation has led to a most thorough investigation of the wines and strong drinks of Scripture. The rendering of all sorts of grape juice as *Tirosh, Yayin,* &c., by the common term wine, has led to great confusion —many teetotalers supposing that all the wines of the ancients were unalcoholic—while others rather concluded that all Bible wines were intoxicating. The distinction between the two is obviously marked in the original Scriptures as might be supposed, that the good wine with a blessing in it, and as a symbol of God's favour, could not be the same on which we are forbidden even to look, and which is represented as that "which biteth like a serpent, and stingeth like an adder," the use of which is associated with "babblings, wounds, and redness of eyes and sorrow and woe." Proverbs xxiii. 29.

It is well-known that the pure juice of the grape, unfermented, and therefore unintoxicating, was in common use and highly valued; and that it is most probable would be the cup used at the Pascal Feast, and also by the Saviour in the institution of the sacred Supper. Besides, intoxicating wine cannot be the symbol of the precious blood of Christ, the price of our redemption; so that on every ground it must be better to have the safe fruit of the vine than the dangerous fiery fluid; that is a fitter symbol of the cup of devils than of the cup of blessing. In this advanced state of science there is no difficulty in securing this pure juice of the grape, to which there cannot be any well-grounded objection. Ministers and deacons would do well to read the *Temperance Commentary,* by Dr. F. R. Lees and Rev. D. Burns, in which the whole subject of the wines and strong drinks of Scripture are critically and fully discussed. For more than thirty years we have had the Lord's table,

in our church, saved from what appears to me a gross inconsistency, and which has saved us from being regular customers to the wine-sellers around us. The Lord's table of all things should not give countenance to any form of temptation which may prevail in our midst. We rejoice to know that many churches are thus using the good and safe wine at the Lord's table, and trust the time is not distant when this will be the universal custom in all the churches of the Lord Jesus Christ.

THE SUPPORT OF CHRISTIAN INSTITUTIONS—I mean, the pecuniary support, necessary for regulating and conducting the institutions of the Christian church; the maintenance of places of worship, schools, pastors, the poor, &c. Now Nonconformists are all agreed that this support must be voluntary in principle, but not meaning by this that Christians may support them or not as they please. They must of necessity be maintained or become extinct; and it cannot require proof to show that Christians must give the necessary aid they require. But voluntaryism signifies that every religious person shall judge of the amount he can bestow, and its proportionate application to the various institutions to be sustained, and also that he shall do this with free cheerfulness, without any State or ecclesiastical tithing, or enactment, or legal pressure of any kind. The Christian must bring his offering as his free-gift to the service of the Lord. This is often brought before us in the examples of both Old and New Testament saints. In the erection of the tabernacle (Exod. xxxv. 29), and the building of the temple, and in the collections for the cause of Christ and the poor, brought before us in the Acts and the epistles. Even the tithing for the support of the priesthood under the law, while stated and fixed,

was not enforced by legal penalties, but by moral considerations (see Malachy). A clear help to the discharge of this duty is laid down by the apostle, in which a weekly contribution shall be made, on the day of assembling, according to the ability, the prospering blessing of God has supplied.—1 Cor. xvi. 1, 2. Now this arrangement is adapted to all conditions of the saints; the poor, and the rich, and is proportionate to the ability God has given. So that God's goodness in giving the means, and our responsibility for their proper application, are both recognised. The pecuniary progress of Methodism all over the world, has rested very much on this apostolic arrangement.

ESSENTIAL TRUTH, is a subject of great importance—of difficult decision. All truth is precious, and all truth concentres in God, as all rays of light in the sun. But the truth essential to salvation, what is that? May not that be in a measure dependent on capacity, circumstances, and other important considerations? We should say, as a rule, that Peter's confession of Christ included the positively essential, from a Jewish standpoint. "Thou art the Christ, the Son of the living God."—Matt. xvi. 16.

So, too, did not the question to the young man who was born blind, and to whom Christ appealed, "Dost thou believe on the Son of God?" and which elicited the reply, after Christ had revealed Himself, and he said, "Lord, I believe, and he worshipped Him."—John ix. 35—38. So it is said that the people when they had heard Peter's sermon on the Messiahship and death and resurrection of Christ, they were pricked in their hearts, and sought how they could be delivered from their sin and condemnation; and then they received the Word

that had been preached, were baptised, and brought into the kingdom of Christ. Acts ii. 23—41. So the Samaritans believed Philip, concerning the kingdom of God and the name of Jesus Christ, and received the gift of the Holy Spirit. Acts viii. 12. So the jailer was exhorted to "Believe on the Lord Jesus Christ," with the assurance that he should be saved. Acts xvi. 31. So, doctrinally, John lays it down, "and this is the commandment, that we should believe in the name of the Lord Jesus Christ and love one another." 1 John iii. 23. So Paul in his epistle to the Romans distinctly avers, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Romans x. 9—13. Now, as the plan of salvation is fixed and immutable, it seems clear that a distinct faith in the Lord Jesus Christ secures salvation. So that the adoption of systems of theology, or forms of worship, or external ordinances, do not enter into the truth essential to salvation. How extremely repugnant to the spirit of these Scriptures are the requirements to believe the Athanasian Creed, with its metaphysical subtleties, or any other humanly constituted dogmas whatever.

THE SERVICE OF PRAISE.—Singing in public worship was never more appreciated than now, and it was never more necessary to make it effective and acceptable. Ours is a musical age, and people will have it, either secular or sacred, worldly, or divine. The dolorous psalmody of two centuries ago, would empty our churches and chapels now. The Church of Rome knows the value of art in religious assemblies, and in the pompous vestments of her priests, the paintings of saints, and in highly cultivated music, labours to please the eye and to give a feast

to the imagination. Who can tell what we owe to our singer in Israel, Dr. Watts, or our seraphic Wesleys! But even their too frequent repetitious tunes, or unartistic compositions, are giving place to music more lively, more emotional, and more simple. Germany has supplied us with gems of sacred melody, and America has sent us some of the best tunes and choral melodies. To Bradbury and Lowel Mason we owe much. Our Sunday schools must supply the classes for sacred musical harmony. Our hearths and families must attend to its culture and practice. Special attention must be paid both to appropriateness and felicitous execution in every public service, as singing God's glorious praises is the very highest and most exhilarating exercise of Divine worship. Monotonous reading and heavy preaching and oft reiterated prayers, will often be relieved and compensated to the congregation, by lively, spiritual, and united singing.

THE UNPARDONABLE SIN OF BLASPHEMY AGAINST THE HOLY GHOST.—(See Matthew xii. 22 to 32.) Christ makes a distinction between blasphemy against Himself, and of blasphemy against the Holy Ghost. The former shall be forgiven, the latter is said to be unpardonable, either in this world or in the world to come. With all conceivable conjectures on the subject, does it not appear from the context, that this sin was ascribing to Satan the divine operations and work of the Holy Spirit —the last and highest manifestation of the grace and mercy of God? The teaching and work of Christ was prefatory to the supernatural operations of the Holy Ghost. He by His mediation obtained for us this last and greatest gift of God, the direct agent in the work of our salvation; so that to reject Him and blaspheme

Him, was to close the door of all grace and hope to ourselves, and to treat with most wicked contempt the highest display of infinite love. Therefore if we closed against ourselves the very channel of saving influences, there could be no proper means of forgiveness or deliverance from so suicidal a course of wickedness and blasphemy. Probably the possibility of this sin was limited to those who beheld the supernatural testimonies given by the Holy Ghost to the Messiahship of Christ, and the truth of the Gospel. But in all cases, the persistent rejection of the Holy Ghost necessarily terminates in absolute ruin and final condemnation.

THE HOLY SPIRIT'S OPERATIONS.—The Spirit of God not only has access to the soul, but there can be no religious light or life, or holiness, or inward comfort, except by His gracious operations. He disperses the inward darkness. He reduces chaos, and eliminates order and beauty. He subdues the carnal, and raises into the new life; and then fills the human faculties with the consolations and hopes of the perfect bliss of the future immortality. The revival of truths which had been forgotten; the presentation of truths under new aspects; the powerful impressions of truths, may all be so many agencies or forms, by which the Holy Spirit works His will and pleasure in us. How far He may present intelligible knowledge to the soul, without the word, may be matter of grave investigation; in His miraculous influences of inspiration, He does this. But we rather predicate that in His ordinary operations He sanctifies by the truth, and revives in the soul a remembrance of things previously revealed in His holy word.

PRAYER, is not informing God of our need, for He knows that better than ourselves; nor is it persuading God to be kind and gracious, for he is ever infinitely so; nor is it influencing God's will, for He ever wills our perfect happiness; nor is it changing the Divine mind with respect to us or our interests, for He is ever of one mind, and cannot be changed. But it is placing ourselves in harmony with His boundless love and mercy, and spreading out our needy hands to receive the blessing He is waiting to bestow. He asks us to pray for our own sakes, for this is His divinely apppointed media of conveying to us the tokens of His favour; for it is His glory to be recognised, as the ever ready hearer and answerer of prayer.

Prayer must be in simple humble words, suited to petitioners standing before the king. It must also be in *faith*, not doubting God's ability or willingness to give the blessing we seek.

Prayer must be in *submission* to God's approval. For if we ask amiss, or for blessings not suited to our state or condition at the time we pray, God's will must determine as to the answer He will give. Christ thus prayed in Gethsemane, and He is our best pattern of devotion.

Prayer having a direct promise for the blessings sought, will admit of entire confidence (or boldness), knowing that we are asking according to His own revealed will. Then we may be as importunate as Jacob, and reiterate our desires as Paul.

Prayer must be presented through the name and mediation of the Lord Jesus, who is our only acceptable way to God, and by whom God communicates His blessings to us.

Prayer must have the aid of the Holy Spirit. He

must teach us how to pray, give us a feeling sense of need, and work in us all earnestness and supplication.

Prayer is the constant breathing of the atmosphere of life, the pulse of our emotions, the sign of our health, the evidence of heart-power and soul-will and spiritual elevation. It must be the golden thread running through the entire web of our higher being.

Prayer, in its varieties of soul elevation, soul communion, soul asking, reposing, leaning on God, is in affinity with Him as Father and Saviour and Friend, and *the exercise* of grateful emotions of love and praise.

CLOSET PRAYER: morning, noon, or evening, will be the invisible magnetic fire, raising us above the world, and fitting us for the acceptable worship in public, when God will reward us openly. This closet may be any place favourable to the exclusion of the world, and the inclusion of holy communion with God.

FAMILY PRAYER is the roof of the dwelling, and the shield of the home, and the bulwark of the household. Pagans have family altars and home idols. With this service how desirable, when possible, to connect family praise, and the cultivating the ever pleasing and acceptable service of holy song.

SOCIAL PRAYER, in the meeting of God's people, should have respect to those who unite with us, and special regard to their edification. It seems, therefore, this must be secured by earnestness, deep sympathy, and brevity. Few prayers of this kind are too short, while many are extremely too long.

THE AMEN TO PRAYER is to be said as well as in-

wardly conceived and silently presented. "And all the people shall say Amen." At the close of every publicly offered prayer, all that accept it and indorse it, should give the token of their consent and accord by their audible Amen.

THE SCRIPTURES are God's great gift to us, a gift of peerless price. More precious than thousands of gold and silver. Accepted with gratefulness, and giving them our credence and confidence and affection, they must have our careful perusal and constant meditation. All Scripture is profitable, but not all equally so, or essentially so. The New Testament Scriptures form the authority and rule, and are connected with the new covenant and all its privileges and blessing. It is the glory and consummation of the Old Testament. Moses and the psalmist and prophets are the human glories of the Old, but Jesus and the Apostles, of the New. And of the Old itself, the pentateuch, and the psalms, and the prophetical books, and the poetical compositions, and the philosophy of Job, are vastly more edifying to the Christian than the rites in Leviticus, the ordinances of Exodus, or the histories of the Chronicles and Kings.

Selections of suitable Scripture portions for family or public reading is not only desirable, but necessary. And this should be done with great care and skill. Children may understand the parables of Christ, and the narratives of the Gospel, who cannot comprehend the symbols of Ezekiel, or the vials and trumpets of the Revelations. There are even Psalms that would not edify children, so the Scriptures must be read with judgment and discrimination. A man may know the way of salvation by the Gospels alone, and a knowledge of these should go

before a critical examination of the epistle to the Romans. The Bible will suit every state and condition of mankind, and every condition and state should adjust itself to the portions so adapted. For some, the whole Bible is essential, and for the church of God not too much; for many, the Gospel and sundry portions are sufficient. The chronology of Scripture is necessary as the evidence of Bible truth. The mysteries, as exhibiting the infinity of its author, its histories, as evidence of its antiquity, but lesser departments, will meet the exigencies of most, especially of its unlettered readers. Precious Book beyond compare, or the possibility of a full and due appreciation of its inconceivable worth and eternal importance! Let the Word of Christ dwell in us richly in all wisdom.

MEDITATION is the musing of the soul and the inward cogitation of truths previously known and received, in which deep and concentrated attention is fixed by a series of close, thoughtful contemplations. Now, religious themes are those specially adapted for inward and close and emotional attention. God, His glorious works, His wondrous ways, His manifested glories, His marvellous condescension, His redemptive purposes. Jesus our divine Saviour, God manifest in the flesh, the divinely enshrined in the hallowed temple of spotless humanity. His person, offices, work, suffering, agony, passion, death, resurrection, ascension, and priestly work in the HOLIEST OF ALL. His kingdom, Gospel conflicts of truth, and final universal triumph, what themes for meditation! Deep, profound, ecstatic, divine!

By Meditation truths are engraven on the memory, and absorbed by the soul, and become the direct nutri-

tive influences of strength and energy to the whole moral system. Besides, there are the sweet pleasures inseparably connected with it. So the meditative part of the new life is to be awakened and sustained by prayer, and to be followed by praise, and by the outlying influences it has received to glorify God and bless our fellow men.

RETENTION OF TRUTH is the power of holding fast both the ideas received and the impression made. As the earth retains the seed, so the soul the incorruptible seed of the Divine Word. It must abide in us to produce fruit. Subjects well known and thoroughly digested, are better to use than the mere holding to words and definitions. Words are only signs, truths are the veritable things words set forth. To retain truth, it is necessary to have a high estimate of its worth, solicitude for its careful protection, and vigilance employed against all things that would rob us of so great a treasure. Thinking, meditating, praying, and the experimental applications of truth to the intended purpose will help us in this onerous work. Truth must be retained as armoury in a garrison, as treasure well locked up, as the shield by which the body is protected in time of conflict. For it is both sword and helmet, buckler and shield to the warrior in the army of Christ. All truth should be retained, but essential truth is the very life-blood of our salvation. Jesus is the truth as well as the teacher of it. He is the true God, our Saviour Jesus Christ. He is also the revealer of truth, the model of truth, the witness for the truth, the Royal Prince of truth. His word is truth. His spirit the spirit of truth, and His church the temple of truth; at-

tain and retain it, and grow in it, even to the knowledge of life eternal.

FUTURE GLORY is spiritual, not material—celestial, not earthly. Flesh and blood cannot enter it. So the natural body is unsuited to it, and the spiritual body only is adapted to it. The soul dismissed from its earthly tabernacle is clothed upon with the spiritual vestment from heaven. The spiritual body is the inner, finer, and more subtle robe, no doubt exhibiting a perfect likeness to the outer form. So without the body, men have been seen as in the body,—the likeness continued the resemblances unaltered. Spiritual glory is unadapted to earthly material substances. Souls in their holy spiritualism, and like angels with celestial vestments, are thus visible to each other, and will ensure a distinct recognition iu the world to come. As there will be no ponderous substance, so there will be no mere vapourous, unshaped existences, but all with their visible individualism—known as the perfected intelligences of a former and lower world of being—from which they have been exalted to higher spheres of purity and bliss.

MEETNESS FOR GLORY is essential, and, therefore, must be attainable here, in this world. The title is given in our justification, and in the possession of the Spirit of God, the evidence of our adoption. The nature, fitted for heaven, in our new and spiritual birth. The graces, fitted for celestial exercise in our sanctification, and the ripened virtues for holy communion, in our processes of training and discipline. Knowledge is essential to this meetness; for the future glory is one of light. Purity is essential; for its essential distinction is

holiness. Love is essential; for that is the nature of God, the glory of Jesus, the spirit of angels, and the perfection of bliss. God is the author of our meetness, as the fountain of all goodness, who by His Son and Holy Spirit has perfected the scheme of our redemption, and brings his sons and daughters to His glorious kingdom. Creed will not constitute our meetness however true, nor modes of worship however biblical, nor professions however public, nor gifts however extraordinary; but grace in the soul, and the preliminary kingdom of heaven established in the heart. Future glory is distinguished for its fulness of light, perfection of truth, and boundlessness of love; and the elements of these nurtured within us here, will adapt us to the service and society and joys of the eternal future.

BOOKS.—Ours is the age of books. Of all sorts, good and bad, food and poison, healing leaves, and deadly odours. No influence can be worse than that of vicious books, nor any advantages greater than what good reading supplies. By our books we live in all past ages, and know all past events, and become acquainted with all past phases of knowledge, art, science, and philosophy. I can listen to the stories of the Arab tale tellers—the romances of the earliest novelists—the facts of the first historians, and the theories of the oldest moralists. I am instructed in the rise of monarchies, the results of republics, and the growth and ruin of empires. All religions in their rites and forms and worship—in their gods and altars and temples—in their dogmas and phases of belief. I gaze on the progress of knowledge, the advancement of society, the growth of mind, the triumph of inventions, and the marvels of discovery. The heavens are unfolded, and the earth, in all its mul-

tifareous scenes, rises before me. I ascend and walk amid the stars and suns and systems, or go down to the depths of the earth's strata, or investigate the ocean's depth. I can listen to patriarchs and prophets, and meditate with poets, and sing with the fathers of music. My books give me the wise for my teachers, and the learned for my companions, and the ancients for my counsellors. My library is a garden of delight—a paradise of pleasure. Old folios stand upright before me, solid quartos are nimble at my bidding, and octavos and twelvemos and all the lesser offspring of the press dance at invitation. They get into my travelling bag and travel with me, into my closet, to welcome my entrance into my chamber, to solace me with repose; or into my breakfast-room, to hail my morning appearance. If I am sick I consult them, and find advice without fees; if dull, life inspiring sentences; if alone, the most gracious and courteous companions. By books I am in conflicting armies and battles, in defeats and victories, and hear the groanings of the wounded or dying, or the shouts of victors in their progress of triumph and exaltation. I go to books for a knowledge of myself, my condition and woes; and books come to me as the stars of the morning indicating night is passing, and the better day about to dawn. Of all books,

"GOD'S BOOK" is holiest, best, most precious! Its histories, how antique! Its biographies, how varied and grand! Its morality, how pure! Its religion, how sublime! Here are the chapters of its inspired penmen, relating to God and man, time and eternity, angels and devils, heaven and hell. But here is the revelation of God in symbols of light and fire, and also in the cloud and thick darkness. But here comes forth the babe

Jesus, and the Son of God. Incarnate deity, God manifest in the flesh. Here I see fleeing as the mists of the morning, before the orb of day, ceremonies, altars, sacrifices, priests, and then advancing ONE in whom all are concentrated—the Messiah, prophet, priest, altar and sacrifice, not for a nation, but for all humanity.

Now, the Cross and Olivet, are the scenes of dying ignominy and divine glory. Now, descends in tongues of flame, the Holy Ghost, inspirer, paraclete, and holy power, for the world's revelation, and the rescue of mankind from the dominion of Satan, and bondage of hell. Now, march in all these holy affluences of gifts and graces, evangelists, apostles, martyrs and confessors. I now hear and see the shaking of nations, the overthrow of dynasties, and the ruin of empires. Judaism wanes, paganism expires, as the Son of God is lifted from the earth. The Christ of God and Saviour of men goes forth on His white horse of holy warfare, from conquering to conquer. I visit the Isle of Patmos, and behold the beloved John inspired and raised to the highest plane of vision and prophecy, and the sound of trumpets, the outpouring of vials, the anthems of saints, accompanied with the acclamations of angels, tell me of things that were and are and shall come to pass. I see Anti-Christ hurled from his seat, Satan cast from his throne, and with his hosts bound and cast into the burning lake; while the earth is emancipated, and surrounded with the coruscations of celestial glory; while the tabernacle of God descends and Jehovah blesses the redeemed world with His smile and glorious presence. But, the Book of God is the volume in which is sketched the world above and beyond, and brings the celestial Jerusalem before our eyes, with its gates of pearl and streets of gold, and its eternal day, and unsetting sun of glory, with its sea

of glass and trees of immortal verdure and life, and its one vast temple of saints and angels, with the Lamb upon the throne in undying majesty, as the Alpha and the Omega, the first and the last, the Amen of all dispensations, the glorified King of kings, on whose head are the many crowns of majesty and honour and glory and power and blessing and riches, for ever and ever.

How rich to possess this Book of books! How blessed to be instructed! How happy to be comforted! How exalted to enjoy its visions, and to be inspired with its hopes of immortality and eternal joy!

CHEAPNESS OF BOOKS is one of the blessings of our age. Ancient nations had their books by the tedious process of transcription by scribes, and many of these works were of extraordinary beauty and accuracy, but we have our books by machinery and steam energy, and thus we can probably produce half a million now in the time required for a single copy then. We are able to clothe the globe itself literally with the leaves of knowledge, and so by these discoveries of art, and resources of machinery, we can give the Bible for a few pence and Shakespeare for a shilling. Our daily penny paper contains the letter-press of a volume, and news from every quarter of the civilized earth. Our children have their pictorial magazines monthly for a halfpenny, with illustrations worthy of the higher stages of art. Reading abundant, varied, rich, telling, amusing, and instructive, is within the reach of all, and may at once be the glory of palace and of cottage. Knowledge is thus sown broadcast all around, and we look for the day when it shall be hailed and appreciated by every human being.

BAD BOOKS will spring up like the tares with the fruit of the good seed. It has ever been so, and the conflict here is, as it ever has been, and will be, till truth triumphs and holiness is universal. The devil knows the value of the printing-press, and will ever have plenty of writers to do his bidding. Mammon probably is more freely poured out for evil books than for good. The silliest novel will give its writer much more than Milton obtained for his undying epic, "Paradise Lost." And any work very full of the luxurious inuendos and garniture of voluptuousness, will give copyrights which would appear fabulous to the unitiated. Bold, sceptical books, attacking the citadel of religious faith, profane books, with corrupting phases and forms of speech; superstitious books, silly maudlin books, are all of the number we reckon bad, and which neither elevate the mind, rejoice the heart, nor improve the morals.

MARRIAGE is God's institution, and destined for the manifestation of conjugal love, and the maintenance of the family institution. It is clearly the first and most important of social compacts, and on which the happiness of both very materially depends. The one husband and one wife is the original law of the Divine union. Good common sense would suggest mutual agreeableness, suitability of age, circumstances, and especially manifest kindredness of spirit. The hearts should be affectionately and really one, or the ring is a mock memorial, and the union only a semblance. Wisdom, prudence, and much forethought would often prevent disappointment, regret, and miserable jarring. How necessary, both for care and prayer, to be well employed. How needful there should be no deceptions which would afterwards lead to prevent all confidence and mutual

esteem. A religious harmony of spirit is most important, or collision and opposition may follow. It is wise also not to wed with the hereditary diseased, where scrofula, or epilepsy, or latent insanity, or strong consumptive tendencies may make the home a hospital, and the progeny physically wretched. There cannot be much enjoyment in the midst of the miasma of prevailing sickness. Healthy bodies and minds are very essential to solid comfort and home enjoyments. Extreme disparity of age is not advisable; not many young women desire to be the early nurses of their husbands, and young men linked to old women is both unnatural and abominable. I have seen the most disastrous results from such ill-starred unions. Can believers and unbelievers form a union like this, and expect the Divine blessing? Surely not. Whatever other discrepancies may do to mar their solid enjoyment, this is absolutely fatal if God's smile is of any value, and if moral sympathies are desirable. Women often spoil all their enjoyments by foolish assumptions, unreasonable demands, and petty jealousies. They often, too, abate warm affection by selfish courses and personal negligence; womanly attractions are quite as necessary after marriage as before; but often the showy girl ends in the wifely slattern, a mistake often terminating in husbandly disgust. If men would have some respect to the inner nature of their wife's intelligence, goodness, and kindness, they would find these to last when gaudy apparel and imposing manners were gone out of date. A wife should be the centre of homely attraction, and should retain her position by thorough good temper and unfailing affection. Love must be retained as well as gained, and if matrimonial affection has died out there is no possible

substitute for it. Besides, married people have to live for their children as well as for themselves.

CHILDREN are God's gifts to us, to continue our race, and hand down to others a new generation. Thus generation succeeds generation, for one goeth and another cometh. In our children we are said to live over and over again, they often hand down our personal features, and oftener still our constitutional peculiarities, and mental and moral influences. How precious they are to us. In infancy objects of admiration and intense affection. In youth absorbing our solicitude, in manhood becoming our glory and companions. To us they must look for the food of the body and the aliment of the mind, and the sustenance of their moral nature. Neglected, they wither and perish. Despised, they become aliens and enemies. Trained, they are the objects of highest worth and our fondest hopes. From God they came, to God they must be brought, consecrated, devoted. To Him they belong, and we must place them on the altar of piety, with faith and love and prayer. They will bless us, if they are blessed; they will curse us, if they become accursed. They will be flowers of sweet fragrances, or plants of poisonous influences. They will be gems of worth and beauty, or excrescences of deformity and worthlessness. For our children there is God's book for their moral education, a gracious Saviour to receive them, and a holy church to bid them welcome. Their early years must be associated with loving culture, that their after years may bear fruits of goodness. Discipline is needful for flowers and plants, and for inferior animated creatures, still more so for more accountable beings. Left, neglected, indulged, they become miseries to all, and a moral scourge to

ourselves. Children have blessed their wise and loving parents, but some have risen up to curse the parents that begat them. Care and painstaking are requisite to cut and polish the gems, how much more to train and bless the child. Our children are to be the future lights of the world, or dark opaque spots of gloom on the generations to come. They will be the disciples of truth, or propagators of error. Beacons of sin to be avoided, or models of goodness to be imitated. They will bless or curse the age in which they live, and be pillars in God's house, or the buttresses of evil around them.

Oh, the responsibility involved in the care of children! Let our hearts be upturned to our Father in heaven that He may make us the blessed resemblance of Himself, that our children may rise up to call us blessed; so shall we leave a heritage of piety to the church, and of sanctifying power to bless the world.

MINISTERIAL ECCENTRICITIES.

PRELIMINARY REMARKS.

The office of the minister should surely never be sunk in the harlequin and buffoon. Coarse jokes, mere ridiculous witticisms, and ridiculous expositions of Bible truths, are not only evidences of bad taste, but a grave defect in reverence for Divine things. It is not necessary to be dry, if we are not funny; our moderns who play off pulpit humour would have shocked South, and Adams, and Thomas Fuller. Theirs was wit, as salt to savour, and not as corruption to disgust. The high-flying brethren, often make up for want of sound discourse by playing on words and comical sayings, and stale anec-

dotes. No doubt much of this is traceable to their pecular personal development, but the more this is held in check, and brought under propriety of speech, the better. I could have filled half this volume with instances exhibiting want of taste, frivolousness, and foolish speaking, which never dignify the pulpit or give abiding influence to the preacher.

Eccentricities are to be found in all classes of mankind, and, therefore, the ministerial corps may be expected to have their quota. Many of this order make their eccentricities their chief capital, and without them would speedily be bankrupt. I have met with them under every conceivable phase, and of every soil and order. Many, by their extravagant stories, religious Joe Millerisms, and extravagant illustrations. Some by giving absurd analogies and ridiculous allegories, and bold and presumptuous dogmatism. I have found a large number of these among our dear sensational brethren, who often abound in pulpit jokes and gushing emotionalisms. In commenting on one of the most sublime of the Psalms—"The darkness and the light are both alike to Thee"—a minister's illustration which I heard was: "Well, Lord, they are not both alike to me, for I never could sleep with a candle burning in the room; I require darkness for sleep; but I cannot work without light. 'When I awake I am still with Thee.' Poor dear soul fears and trembles, and Satan whispers, I will have you before morning. But the light is peeping in at the window, and he rubs his eyes, and says, 'Oh Lord, when I awake I am still with Thee.'"

"In my Father's house are many mansions." "Yes; and every saint will have his own. Just as in an hotel, you all know the room allotted to you, and rely on it you will take no one's room, and no one will

get yours. Some people say, that sin changes the character of a saint. Not if he is a real one. Two animals run over a fence, and fall into a ditch. One a sheep, and the other a swine. But though covered with mud, the sheep is a sheep still, and the swine is swine also still." "The very hairs of your head are all numbered." Yes, said the preacher; and this text not only exhibits God's Providence but elective grace. For (1) here is the head—the Lord; and (2) the hairs—God's elect; and (3) they are all numbered neither more nor less than God's chosen; and the whole is ratified by what good Paul says, "If children, then *heirs*." If saints ever fall finally, how the devil will chuckle and taunt Jesus Christ that he has outwitted him at last." In extempore exposition said one, on "Rather, brethren, give all diligence," &c. "I think these rather brethren were of the better class of early Christians!" A celebrated Methodist revivalist, with his man servant, who employed him to start the tunes as well as drive his conveyance, on one occasion one of the choir having done this, he said, "That tune won't do, drop it; John knows the tune for that hymn." Having begun his sermon he found he had not the usual freedom, and so said, "This text won't go, to day, well I'll *have a fresh* one." So he chose another, and that did go! One good lay brother found some difficulty in mouthing the names of Shadrach, Meshach, and Abednego, and when he came to them again, said naïvely, "Please the same three gentlemen as before." A country pulpit light thought Paul being born out of due time, signified very probably that he was a seventh months' child! One who had resolved he would take people by guile, said, in expounding, "All the world went out to be taxed," &c., "This is a figure of

speech, called by the learned an hyperbole, a sort of exaggerated statement; and added by way of application, "If I said you were *all* asleep it would be an hyperbole, for not more than *half* of you are in that condition." It is said that to illustrate backsliding, an eccentric brother went backward down the pulpit stairs. I knew a young man who had got into the habit of twisting a lock of hair when conducting an argument; and another who met antagonistic notions by assuming the attitude of a pugilist; and one who every two or three minutes used to put out his tongue, as if to give it an airing. A very distinguished Wesleyan minister as soon as he had taken his text, began to move his head backward and forward like a Chinese image, and the movement never stopped till the sermon was ended. Many pulpit foibles could be cured in early life, if any kind friend would kindly point them out and show a more excellent way. Persons are often oblivious of their peculiarities, and, therefore, are not likely to get rid of them. Too much sensitiveness and frequent crying a little is the failing of some. Hence a very popular London minister said at a religious meeting, "One of my eyes is weak, and often is given to watering in my discourses." "Ah," said Dr. Raffles, "don't complain, it has been a little fortune to you." Great care should be taken to be very exactly truthful in pulpit ministrations. A great gun of a popular body in one of his sermons said, "A striking illustration just comes to my mind," which was very telling; but a friend of mine, a physician, happened to hear the preacher deliver the same discourse again, when the same apt illustration just came to his mind at the same place in the sermon. My friend got a phillipic in the way of sceptical suspicions that injured him for years, and made him sadly

doubtful of pulpit integrity. A preaching pedant in Leicester, who had a small congregation, was in the habit of introducing his texts with learned morsels of criticism; for instance, he would say, "our version does not give the real signification of the original Greek text. Tholuck says it ought to read thus, but the more recent German expositors say it ought to read thus, but I say this is the right rendering," and so the stockingers stared and were taught and edified! That God's people were like evergreen leaves, it is said, excited the cry in a Methodist meeting, "Lord, send us a leaf," and to the fact that hens were among the most grateful creatures, never drinking without lifting their bills upwards, produced the supplicatory exclamation, "Oh, that we were *all* hens!" The degradation of simile could not descend lower than when Omniscence was represented by a rat looking out of its hole, and seeing every one and no one seeing it. Sometimes coarseness is apologised for on the ground that the minister confesses that he is not learned, of which every one present, except idiots, must have been perfectly aware. The clerical John Berridge said some strange things, and wrote still stranger in his correspondence with the Countess of Huntingdon. Rowland Hill was naturally a wit, and often uttered odd things. So did Matthew Wilks, but either wit or humour, would require carefully watching, and being kept under the check of good sense, or the pulpit will become a grinning-post, and not a rostrum of sound speech which cannot be condemned. But many persons like these things, as the old man, who listened to Rowland Hill in his latter days, said, "Bless his dear heart, he is as *funny* as *ever*." Limping metaphors, wanting a leg or two, or incongruous as embellishments, or doubtful anecdotes, are worse than useless,

they are spots of ugliness, deforming both the speaker and his subject. It requires great holiness of heart and life, and perfect lucid integrity, before the minister should be constantly referring to his own experience and excellencies; on the other hand, when ministers are ever and anon telling how exceedingly deceitful and wicked their own hearts are, it is obvious that their hearers must either allow a considerable discount, or be tempted to look out for one more like the Master he should represent. Sound common sense should ever be kept in stock, as suiting all subjects and occasions. The true minister is not a jester, or buffoon, or a mountebank, or conjuror, or pedant, or makebeliever, but a man who can reason to some extent, like Paul, and make appeals after the manner of Peter, or exhort and beseech in the spirit of John, and understand what the apostle means when speaking of a workman not needing to be ashamed, rightly dividing and arranging the Word of truth. The foolishness of preaching, spoken of by Paul, is not to be confounded with foolish preaching, of which there is usually a plentiful supply in the pulpit mart. Melancholiness is not needful to give effect even to grave truths, and a man surely may have plenty of room for his mode of thought and individual style, without being dull on the one hand, or ridiculous on the other. The laborious Thomas Fuller, with sparkling wit in abundance, but with still more abounding intelligence and good sense, avoided both these extremes. I trust his hearers were always aware of the rich treats he had supplied them. I don't know what to say about texts when a Free Church of Scotland minister has issued a volume of sermons, in which the following passages of Scripture are thus employed: Job. xli. 1; Joshua ix. 5; Ezek. viii. 7; Ezra i. 9. If such passages as,

"I have a message from God unto thee," &c., are used, the explanation is due, that they don't insist on all the particulars of the context being employed, and all accommodated texts should be fairly stated to be such, lest the people should form unsound notions as to the true meaning of these Scriptures.

ANECDOTES, INCIDENTS, ETC.

OF ANECDOTES AND INCIDENTS.—In a long public life there are many which are far more strange than some that fiction has manufactured and supplied. I remember having delivered a course of sermons on the "Types of Christ," in our meeting at Leith—that I had witnessed the constant attendance of a venerable old man, who was afflicted with palsy. His early presence and devout attention much interested me; but think of my astonishment, when the worthy hearer waited to speak to me, on the course being finished, and who with intense emotion, said, "God bless you, dear sir, for these sermons: I cannot express how I have been edified and comforted; and I'm sure, if ever there was a type of Jesus Christ, you are one!"

In Perth, we had a mason and his wife who regularly worshipped with us. On his being absent, for several weeks, I sent our servant to inquire the reason. "Why," says he, "Mary, I am compelled to go to our old kirk for a while, before wife is confined, as your minister does not baptise bairns." "Well," replied Mary, "but should you not be guided by Scripture, for there's no mention of the baptism of children there." "Well, well," he said, "I don't know much about that; but I ask you, when I come home of a night, and see the cat and the doggy by

the fire, and the bairns there too, which should I know were Christians, if they had not been baptised!"

A man who worked in the same weaving shop with one of our deacon's, was expostulated with for going to a Presbyterian kirk to get his children baptised, and then always returning to his place in our meeting, said —"Well, ye ken, Sandy, I want to ask you, how Christ will know his own at the last day, if they have not been named in baptism?"

One of the aged members of our church, on hearing of my accident—my being blown up on the steam coach—said, "Was it not thoughtful of our minister to come down on his feet?"

A parish minister, some twelve miles from Perth, called in to see a man who had been ill for some time. Having said a few words of comfort, was leaving the house, when the wife said—"Would you be so kind as to pray with the good man before you go?" replied, "Nay, nay, I will no do that Maggy, for prayer you ken is too serious to be trifled with."

A lady, of great wealth and of wide-famed hospitality, had at her table Rev. Dr. Brewster of Craig, Sir David, his brother, and some others of the learned, *élite* of the day. "Sir David," said Mrs. ——, "no doubt you were greatly interested in the eclipse of the sun on Tuesday last?"—when to the confusion of the philospher, she replied—"Well, you see, Sir David, I was extra engaged on Tuesday, but I saw it on the Wednesday, next day."

A canny body, who had heard Dr. Chalmers, in her native village, was asked how she liked his sermon, and on expressing the most unbounded admiration, her friend said—"But did you understand him at all?" said, with due modesty, "Nay, nay, I would not presume to do that!"

A poor man, in Dundee, who had suffered great agony from a diseased knee, I visited; and having expressed my deep sympathy with him, he replied—"Why, sir, I cannot express the pain I have had to bear:" he said, "I assure you, sometimes it is perfectly ridiculous!"

A lady, somewhat elderly, a member of my Church Street congregation, with whom I often took a cup of cocoa, after Sunday work, said, on one occasion, before her two intelligent and well-educated daughters, "Minister, what made you alter the word of God this evening?" For I had used the word "goads," instead of "pricks," in the expostulation with Saul,—"It is hard for thee to kick against the pricks!" She said, "I did not know that he kicked against the coals; for you know the Testament says, he kicked against the bricks!" Breakfasting with the same excellent person and her brother, a Norfolk clergyman, the conversation turned on sacramental wines; and having referred to the Hebrew root, which indicated grape juice, squeezed out—she suddenly waved her hand, and said—"Stop a moment, for I am deeply interested in this subject;" and then said, "I should very much wish to know where those Hebrew roots can be bought!"

I invited a rather vain importation from Hampshire to attend a Missionary meeting in our chapel, in Perth. This worthy brother had been baptised by his father, a worthy pastor of the General Baptist church, in Portsea; and who failing to completely dip him in the first attempt, gave him another more effectual immersion. He, therefore, felt he was doubly baptised, and got an extra blessing. That it had not done much for his intellect, will speedily be seen. On his rising to speak at the aforesaid Missionary meeting, he said—"Brethren, I mean to shew that man is a depraved creature, and then

that the gospel is his only cure; for," said he, "when I was at home, I used to go and preach in the villages, and on one occasion, when we went to the chapel, we could not get in; and why," said he, "could not we get in? because we could not get the key into the lock; and why could we not get the key into the lock? because some wicked person had put pipe-stoppers into the lock, and so the key would not go in;" and then exclaimed, "is not man a depraved creature!" His second proof was, that on another occasion, he had gone to preach, when some wicked people came and made a fearful noise, by beating some old kettles and pans, "but," said he, "we prayed and sung and preached, and we came off more than conquerors through Him that had loved us;" and he inquired, still more loudly—"Is not man a depraved creature?" By this time the audience were ready to roll on the floor with irresistible laughter; so I had to call on him to forego that part of his speech which referred to the remedy for such depravity. He never dreamed that the people were laughing at his ridiculous folly, and his pompous absurdity.

Another brother of the same genus, announced that the choir would meet for the purpose of practising "passolmody!" (psalmody).

Another self-instituted minister, in Leith, referred to the time when the world was created, and Adam was born; and in his energy upset his snuff mull, and had to wait till it was handed to him again.

A young pompous convert, determined to avoid the usual modes and terms common in prayer meetings, concluded several queer petitions, by asking the Lord to make our faces as white as a sheet. And one morning, in the Sunday school, he prayed that the dear children,

like Abraham, might go out, not knowing whither they went!

An eccentric, but really good man, prayed, before I preached a peace sermon, in Vermont, "that the Lord would hasten the time, that whenever and wherever they might meet a man, they would say to him, 'Hail! good fellow, well met!'"

An original preacher, I well knew, told his audience, "that Noah went up and down the old world warning them with a Bible under his arm." And on another occasion, "he reminded them that he was not a learned preacher, but that the Lord could strike as heavy a blow with a crooked stick, as with a straight one."

A popular Hyper, in our Church Street vicinity, in prayer, said—"The Lord knew his own, and they knew Him; and that they generally scampered home about mealtimes;" and it is reported that he said, after illustrating the Pascal feast, "that all the Lord's people loved lamb and mint sauce!"

How such crudities and incongruities could ever exist, or if they did, how they could be expressed by sane persons, I leave the reader to decide. In contrast, how often I have heard the most beautiful things expressed by unlettered persons and little children.

[The following was my first effort at writing, and the first piece I published with all its crude imperfections. I have thought it should have a place in this volumne. Printed separately it also appeared in the *Cottage Magazine* for 1826.]

ELEGY ON THE DEATH OF MISS E. GREEN,

OF FARNHILL, NEAR KEIGHLEY,

WHO DIED IN THE TWENTIETH YEAR OF HER AGE.

"The wise shall inherit glory."—*Proverbs* iii. 35.

Alas! and is thy happy spirit fled?
And art thou number'd with the silent dead?
Ah! yes, thou'st left the stormy scene below,
Removed to Canaan's richer soil to grow.
Thy race was short, but glorious was its end,
Well done, thou follower of the sinner's friend!
Just like the rose in bloom didst thou appear,
And shone with lustre in thine humble sphere.
Thy zeal and fervour, with thy virtuous walk,
Will constitute the Christian's present talk:
Belov'd by friends, and high esteem'd by most,
But now attended by a brighter host,
Who hail thee welcome to the realms above,
While thou art fired with pure celestial love.
The pearly gates are open'd to thy view,
Cherubic legions bid thee enter through;
Those blessed eyes which once on earth did gaze,
View with delight the glories of the place;
That blessed tongue which sung God's praise on earth,
And seldom trifled with untimely mirth,
Is now united with the choir above,
To sing the wonders of redeeming love.
Thy friends and kindred who are left behind,
Would weep, but know that God is ever kind:
Thy death to them has been a source of pain,
But to thyself it proves eternal gain.
A crown of glory now adorns thy head;
From trees immortal thou art richly fed.

Laurels of victory thou in triumph bears,
And tramplest on thy former doubts and fears;
Done with all sorrow, and with anxious care,
A shining robe thou shalt for ever wear.
Thy faith is realis'd in endless sight,
Thy soul now bathes in rivers of delight.
Blest spirit! thou art only gone before,
To bid us welcome to the blissful shore.
Though parted now, we soon expect to meet,
Where all our happiness will be complete.
We yet are fighting, but we trust through grace,
To conquer, and to reach that happy place
Where all our souls will be at perfect rest,
For ever lodg'd in our Redeemer's breast.

January, 1824.

AFFECTION'S OFFERING.

Sincere affection is a flame divine,
A beam that doth with heavenly radiance shine;
A sweet perfume which richest odour yields,
More fragrant than Arabia's spicy fields.

It is afflictive life's ethereal balm,
Its beauteous morning, and its evening calm;
The joy of youth and honey of old age,
Our best and richest earthly heritage.

Affection's soft and rich symphonious voice,
Inspires the heart and makes the soul rejoice;
No sweeter sounds are heard in heaven above,
Than those enkindled by celestial love.

Affection should be pure, expansive, free—
Of truly fixed and changeless constancy:
An everflowing, clear, perennial stream—
Not a short-liv'd and transitory gleam.

Affection is our solace in distress—
A calm retreat in earth's drear wilderness;
A haven from life's rough and stormy sea;
A cheering ray mid dark adversity.

The heart was form'd for sympathy and love,
And thus reflects its sacred source above;
This was the image holy and divine,
In which our parents did with beauty shine.

When all things fail, this principle shall live,
It shall the wreck of all things else survive,
Immortal as the mind it shall not die,
But bloom in radiant fields above the sky.

And in the paradise of bliss above,
No flower outvies in beauty that of love;
All spirits there, present to Christ their king
One sacrifice—Affection's Offering!

April 12*th*, 1842.

INTRODUCTION TO PIECES IN VERSE.

In 1840, a family removed from the north to London, to secure, if possible, the restoration of a beloved daughter to health. The father, a distinguished general in the army, had so intense a love for this dear and precious daughter, that he would have freely expended all his possessions to have saved her life. For a time, she and her beloved sister, devoted aunt, and mother-in law, worshipped with us. I was a daily visitor, and watched with deepest pain the progress of the incurable malady, and I became almost as one of the family. After her decease, the family returned to Edinburgh, where I visited them, until both aunt and the General passed away. At length, the sister, by the advice of her brother, came and settled in London, and once more became a member of my congregation, and lived and died in our midst. During these protracted years of affliction and deaths, many of the pieces were composed, and I trust, appearing in this volume, may comfort many whose lot may be that of grief and sorrow, and may help to cheer them as they pass through the valley of tears. The last of these pieces was written when the sad news of my beloved friend's death reached me, while attending our annual assembly last year. A more intelligent devoted, unselfish friend, or more ready helper in my literary labours, no one ever had, and whose memory can never be otherwise than most dear and sacred. Fellowship so close and mutual, and extending over more than thirty years, are not common in this world of changes and death. Happy world! where all the holy associations and endearments of united hearts will be unvarying and eternal.

TO AN AFFLICTED FRIEND.

When Jesus in affliction speaks,
  Shall I not hear His voice?
And gladly kiss His chastening hand,
  And even then rejoice.

He suffered here, and bore the cross,
  And shall my soul repine?
All things on earth I'll count but loss,
  So Jesus may be mine.

In sorrow's steps my cheerful soul
  Shall follow Christ my Lord,
And hasten to the blissful goal
  Relying on His word.

Welcome shall tribulation be,
  If in His love I've shar'd,
For mansions of felicity
  In Heaven He hath prepared.—(1843).

TO THE SAME,—ON SUBMISSION TO GOD.

What Jesus appoints, be welcome, indeed,
For He's a true friend in every need.
Oh then we will praise Him and trust in His name,
And worship and blessing ascribe to the Lamb.

He never will leave us a prey to our foe,
His arm shall uphold us wherever we go;
He'll guide and defend us from peril and harm,
The tempest allay, and quiet the storm.

In all your affliction His love shall o'er rule,
And teach you rich lessons of grace in His school;
And then when made perfect in all His blest will,
He'll give you a welcome to Zion's bright hill.

Oh then on the plains of heavenly light,
Where day ever reigns so radiant and bright;
No sickness nor sorrow on that happy shore,
But life, health, and joy, through a long—Evermore.

ON THE DEATH OF THIS DEAR FRIEND AFTER SEVERE PROTRACTED AFFLICTIONS.

I watch'd her bed, calm and serene she lay,
The shadow only of the bygone day,
Enough was left, which pain could not efface,
To speak the lovely features of her face.
Her large blue eyes; intelligent and bright,
Seemed lit with beams of soft celestial light.
Her voice with tenderness affectionately sweet;
Her heart and mind with every grace replete.
'Mid sorrows patient, and, in sufferings still,
Waiting with hope her Heavenly Father's will.
Cheerful and happy, rais'd above earthly things,
And borne on high by faith's illustrious wings,
A child of Heaven, and destin'd there to shine
With beams of glory, radiant and Divine.
A lofty spirit—heiress to a throne;
A glorious kingdom and a glitt'ring crown.
Lo! while I gaz'd the mandate high was giv'n
To angel bands,—to waft her soul to heav'n.
Sickness and sorrow fled with her last breath;
Lovely in life, and lovely still in death.
But not too lovely for that world of light,
Where all is cloudless splendour and delight.
Where all the saints in noontide lustre shine
Radiant and spotless, perfect and Divine.—(1843).

LINES ADDRESSED TO THE MUCH ESTEEMED AUNT OF THE DECEASED.

My soul in holy silence bow
  To God's most sacred will,
Midst darkness, sorrow, and distress,
  He bids my heart be still.

His ways are ever true and good,
  Most righteous, too, and wise;
However dark the night may be
  The morning light shall rise.

He often moves midst sable clouds,
  And none His steps can trace;
But though the storm surrounds his feet,
  He's still the God of Grace.

Does He not all our mercies give?
  From Him all good descends;
Then His are all that we possess,
  Health, life, and dearest friends.

Then blessed be His name who gives,
  And who may take His own,
For every good to us is pledg'd
  In His beloved Son.

To Him who bears the universe,
  And governs earth and heav'n,
Be my adoring spirit rais'd,
  And my submission given.

In meekness I will bow my soul,
  Most humbly in the dust;
On Him cast all my anxious care,
  And in His goodness trust.

O raise my heart and bear me up,
  Nor may I ever think,
While crossing o'er life's stormy sea
  He'll leave my soul to sink.

Let faith observe the brighter land,
  And hope behold it near,
Where neither sin, nor pain, nor death
  My soul will ever fear.

There, ransom'd hosts in glittering robes
  Of pure celestial light,
Spend the eternal ages filled
  With pleasure and delight.

Shall we our sufferings then compare,
  With glory so divine;
Oh! welcome be the heaviest cross,
  If Christ and Heav'n be mine.

Then hasten on my eager feet,
  To join the Heaven-born blest,
Where far from sorrow, pain, and sin
  My happy soul shall rest.

There will I sing my Saviour's praise,
  His loving-kindness tell;
In nature, providence, and grace,
  My God does all things well.—(1844).

ON A HAPPY SPIRIT JUST ENTERED HEAVEN;

OR, THE HADES OF THE BLESSED.

Behold to those, around the throne
  A soul from earth united;
In rapture gazing on the scenes
  Of Paradise, delighted.

Known by dear friends, who'd gone before,
  And hail'd with greatest pleasure,
And led by them to streams of bliss,
  Where they may drink for ever.

With joy and gladness they converse,
  Of God's most gracious dealings,
And find that Heaven's a social place
  For interchange of feelings.

How they look back o'er all the way,
  By which the Lord hath led them,
And how through all the desert long,
  With Heavenly manna fed them.

How He did shield from every foe,
  And kept from countless dangers,
While they sojourned on earth below
  As pilgrims and as strangers.

How God did gracious aid afford,
  When heart and flesh were failing;
How Jesus did their cause maintain
  With instant prayer prevailing.

And when they came to Jordan's streams,
  And forded through *that* river,
He raised above the fear of death,
  And did their souls deliver.

With rapture now in sweetest songs,
  And ecstacy increasing,
To Christ the Lamb with joy ascribe
  All power and praise and blessing.

Oh! how they pity those below,
  Whose lot it is to wander;
Assail'd by sorrow, pain, and fear,
  And yet exposed to danger.

As witnesses they watch our path,
  Unseen, yet heavenly-sighted,
And when we urge our upward course,
With transport are delighted.

As messengers *they may* be sent
  To tell the blissful story,
And bear us on their wings of light,
  To everlasting glory.—(1844).

WEEP NOT.

(ON THE SAME).

Weep not for her whose happy soul
  Has sped its rapt'rous flight,
To blissful worlds and fairer scenes
  Of glory and delight.

Weep not for her, whose spirit freed
  From anguish and distress,
No longer roams through sorrow's path
  In this drear wilderness.

Weep not for her, whose race is run,
  With whom the conflict's past,
Though oft depress'd by pains and fears,
  She's overcome at last.

Weep not for her, she's gain'd the port,
  And cross'd life's stormy sea,
And now resides on the holy shores
  Of a blest eternity.

Weep not for her, for she weeps not,
  Nor heaves a distressing groan;
Clad in the vestments of the blest,
  She stands before the throne.

Weep not for her,—beatified,
  With the shining hosts of light,
Whose hope to full fruition's rais'd,
  And faith, to glorious sight.

"Weep not," she whispers from above,
  "Your loss is my great gain;
Press upwards, for we soon shall meet,
  Nor ever part again."

Let nature, then, through heavenly grace,
  To God's great mandate bow,
For soon to us He will reveal
  Whate'er we know not now.—(1844).

ON THE REMOVAL OF OUR DEAR FRIEND'S REMAINS TO THE FAMILY TOMB IN SCOTLAND.

I saw thy mournful funeral train, as it passed by my door,
Adieu, my dear beloved friend, for we shall meet no more
Until the resurrection's light shall break upon thy tomb,
And the last trumpet's mighty blast shall call thee to thy home.

The sun had not yet risen, when thou passedst by my door,
When I beheld thee slowly borne, towards Scotia's distant shore.
May winds and waves be tranquil, as thou crossest o'er the sea,
And sacred be that family tomb where thy remains shall be.

Soon, soon, we all must follow thee, to thy painless quiet bed,
Soon, soon, pass onwards in that track, which thou thyself hast led.
O may we meet with joy again, on Canaan's blessed shore,
Where sin and sorrow, pain and death, are feared and felt no more.—(1844).

WISHES FOR THE BEREAVED SISTER.

May every precious gift
To you in love be given,
To make you happy here,
And fully meet for heaven.
And when from earth your soul shall rise,
Be your's the blissful paradise.

May Jesus be your friend,
The Holy Spirit guide.
Your hope unshaken rest,
And evermore abide.
Until your bliss shall be complete,
And you adore at Jesu's feet.

May every grace adorn
Your happy spirit here,
Until you are remov'd
To Zion's radiant sphere.
There on the mount you'll ever sing
The glories of your God and King.

May all your cares be cast
Upon your faithful Lord,
Oh, may you ever trust
His firm abiding word.
Until with joy your feet shall stand
Within the goodly promised land.

With happy spirits there,
Of hosts beatified,
With bright unfading crowns
Among the glorified,
You shall partake the wondrous bliss,
And see the Saviour as He is.

O happy, happy day,
  Of never ending light,
What glorious visions then
  Shall bless your gazing sight.
While with the saved you shall proclaim
The countless glories of the Lamb.—(1844).

ON THE RETURN OF MY BELOVED FRIEND, THE SISTER OF THE DECEASED,

TO HER NORTHERN HOME.

Beloved friend, where'er you go,
  May joy your pathway brighten;
And may Jehovah's arm support,
  And every burden lighten.

Beloved friend, where'er you be,
  O! be that spot most cheering;
And may it, by the smile of God,
  Be radiant and endearing.

Beloved friend, whate'er you do,
  May Heavenly power protect you;
And through the every maze of life,
  The hand of God direct you.

Beloved friend, however dark
  The scenes that may surround you;
Yet angel-bands will sweetly love,
  And pitch their tents around you.

Beloved friend, my earnest prayers
  Shall be to God ascending,
That on your body, spirit, soul,
  His grace may be descending.

Beloved friend, though hills and vales
  Our earthly bodies sever;
Yet shall our kindred hearts commune
  On earth, and then for ever.—(1844.)

ON LEAVING THE HOSPITABLE, FRIENDLY, AND GENIAL RESIDENCE OF GENERAL COLQUHOUN,

IN EDINBURGH, AFTER A VISIT OF SOME WEEKS.

May peace abide within this house,
  And be its constant guest;—(Luke x. 5.)
With all the gifts of Heavenly love,
  O! be it ever blest.

O! may its residents enjoy
  The radiant smile of Heaven;
May health and happiness and joy,—(Psa. lxviii. 19.)
  To them be daily given.

Preserve them Lord from every ill,
  Their daily shelter be;—(Psa. cxxi. 4, to end.)
In mercy ever fill their cup,
  With true felicity.

May angels round them pitch their tents,
  And be their constant guard;—(Psa. lxci. 10, 11, 12.)
Jesus their Saviour, portion, friend, [21, & xxi. 1—4.
  And Heaven their great reward.—(1846.)—(Rev. iii.

TO MY AGED FRIEND,

SUFFERING MUCH IN HER LAST AFFLICTION.

Midst affliction and pain my soul finds relief,
In looking to Jesus, the fairest and chief;
Whose grace shall sustain me in every dark hour,
Though storms may surround me, and tempests may low'r.

He ne'er will forsake the work of His hands;
His covenant of love, like adamant stands;
Though all else should fail me, He's ever the same,
And all His engagements in truth shall remain.

His cross all its power of healing retains,
His blood washes out all the sinner's foul stains;
His grace is sufficient to save to the end,
He ever abides the sinner's best friend.

By faith I will look to Him all the day long,
He ever shall be my salvation and song;
By night His sweet mercies my heart shall compose,
And free from alarm shall give me repose.

Then may I to Jesus by prayer all resign,
And living or dying, rejoice He is mine;
His mercies supporting while here I may roam,
With heart ever fix'd on my Heavenly home.

And when I am free from this body of death—
Remov'd far away from the sorrows of earth,
I'll praise and adore then in loftiest strains,
The Lamb who was slain, but now gloriously reigns.—(1850.)

LINES ON THE DEATH OF OUR MUCH-LOVED FRIEND,

TO WHOM THE FORMER LINES WERE WRITTEN.

And are we call'd to mourn a friend deceased?
A friend from sickness, sin, and death released!
Removed from earthly sorrow, care, and woe—
Removed, the bliss of endless life to know!
How great her change! no longer rack'd with pain,
Behold the bed of anguish where she's lain!
But now up-borne to Heaven's eternal rest,
To join the bright assembly of the blest.
Enriched with knowledge and experience too—
Waiting to learn what Christ would have her do.
Matured in years, and works of righteousness;
Made meet for Heaven by rich and sovereign grace.
The Master calls, that He may give the crown,
And bid her welcome—by His side sit down,
That she with seraphs may adore and praise
His boundless mercy through eternal days!
No more our friend doth in the desert roam,
Ended her course, and Canaan now her home.
No longer sever'd from her sainted friends,
But where their joy in mutual rapture blends.
Parents and sisters, friends of kindred heart
Are now united—never more to part:

But glowing always with seraphic love,
Joint-heirs of joys—unspeakable, above.
How oft she sigh'd o'er others pain and grief!
How oft she felt herself of sinners chief!
How oft she ponder'd on the ways of God!
How oft inquired—is this the Heavenly road?
How oft she mourn'd of dearest friends bereav'd!
How oft with struggles in her Lord believ'd!
How oft alone on God's most holy day
She read His word, did meditate, and pray.
How oft she long'd to join the hallow'd throng,
Who in God's house did raise the sacred song.
How she desired the word of life to hear!
To sit with saints at Jesu's banquet here.
But in the furnace God did cast *her* lot,
Yet not forsaken, nor by Him forgot.
But thus was purified from earthly dross,
And cleans'd from sin, by faith, in Jesu's cross.
Made meet in heart, and fully sanctified,
And then exalted, and beatified.
May we who wander still on earth below,
In faith and hope, and saving knowledge grow.
May we the baubles of this earth despise,
And seek enduring treasures in the skies.
May we in ardent strong desire ascend,
And hope ere long to join our much-lov'd friend!
And when the pageant scenes of earth are o'er,
Again unite with her, to part no more.
Where friendship's scenes shall have no cloud or blight,
But radiant be as Heaven's unchanging light.
When all shall join in kindredness and love,
Their sainted friends around the throne above.—(1850.)

LOOK UP AND HOPE!

(TO MY PROSTRATE FRIEND.)

Look up and Hope, for God can give
All needful blessings while we live;
In loving presence He is nigh,
And can our every want supply.

Look up and Hope, He dwells in light,
And ever does what's good and right;
Nor will He e'er His promise break,
Or those who trust in Him, forsake.

In nights of pain He can reveal
His love, and all our sufferings heal;
Give to His children soothing sleep,
Wipe tears away, to those who weep.

Look up and Hope, and trust His love,
Expect His mercy from above;
By faith in Christ His blessed Son,
Ask, for He says, it shall be done.—(1874.)

LAST NATAL WISHES FOR A DEAR FRIEND.

Again your natal day has come round,
New blessings and mercies you ever have found;
Through weakness and sickness to you has been given,
The patience and peace that cometh from Heaven.

Yet chastenings are good, when mercy supplies,
And raises our hopes to joys in the skies;
For Jesus, in love, He marks out our way,
To bliss never-ending and perpetual day.

Oh! let us look upwards, where we never again
Shall drink of the cup of sorrow and pain;
Where hearts once united, nothing shall sever,
But communion and love shall flow on for ever.—(1874.)

NOW AND TO-MORROW.

(AS EXPRESSIVE OF THE FEELING OF MY FRIEND OF MORE THAN THIRTY YEARS, AS SHE WAS FAST SINKING BY HER HEAVY FATAL SICKNESS.)

"Weeping may endure for a night, but joy cometh in the morning."
Psalm xxx. 5.

Days of sad weariness I feel,
And nights of dreary sorrow;
But soon the morning light will dawn,
And bright may be to-morrow.

Keen pain and weakness, Lord, I feel,
  A child of earth and sorrow;
Renewing strength from thee, my God,
  May come to me to-morrow.

Dark doubts and fears o'ercast my mind,
  And fill my heart with sorrow;
But beams of holy joy and hope,
  May bless my soul to-morrow.

Prostrate I lie on earthly bed,
  Mourning with pain and sorrow;
But praise may fill my mouth with song,
  And happy be the morrow.

A pilgrim wanderer here to-day,
  Laden with griefs and sorrow;
But I may pass through Jordan's stream,
  And Canaan see to-morrow.

Within a tent of clay I dwell,
  And groan with inward sorrow;
But with the happy blessed dead,
  May dwell and sing to-morrow.

Around my bed are weeping friends,
  Who can't assuage my sorrow;
But Christ may wipe all tears away,
  Before the coming morrow.

Ah! woe is me, oppress'd I cry,
  Within this vale of sorrow;
But on the Holy Mount may stand,
  With crown and palm to-morrow.—(1874.)

ON THE ABOVE BELOVED FRIEND,

WHO HAD FALLEN ASLEEP, AFTER A LONG TRYING ILLNESS.

Dear, precious one, sleep, for thy day is ended,
Peaceful thy slumbers, by angels attended;
Thy morning awaking in bright realms of glory,
And now ever finished thy sad earthly story.

All grief, pain, and tears, are over for ever,
No more breavements thy heart strings shall sever;
A world of affliction is now left behind thee,
Nor temptations or fears shall ever more find thee.

Thy pure loving spirit by kindred ones greeted,
Thy voyage accomplished, thy glory completed;
With saints and bright angels thy spirit attended,
Thy song and thy praises with theirs ever blended.

We weep not for thee, pure bliss ever reaping,
Our sins and our trials much more need our weeping;
Our conflicts and struggles on the battle field gory,
Whilst thou art enjoying the sweet streams of glory.

Oh! that we may follow thy footsteps to Heaven,
Where the palm, and the robe, and bright crown are giv'n,
In Jesus accepted, and sav'd from all sinning,
And fresh scenes of rapture are ever beginning.

That ocean of bliss how deep and unbounded,
With rich realms of life for ever surrounded;
That temple so vast, and its worship unending,
The assembly of saints, with seraphs attending.

Then, precious one, sing of thy Saviour in glory,
While we still exult in redemption's sweet story;
We hope soon to meet in that great convocation,
With saints of all ages and every nation.—(1874.)

TO AN AGED DYING CHRISTIAN.

Christian pilgrim look above thee,
  See the Heavenly temple bright;
There the Saviour bids thee welcome,
  There is everlasting light.

See the crowd of happy spirits,
  Some whom thou hast known on earth;
How they shout and bid thee welcome,
  Now releas'd from sin and death.

Earthly things are vain and trifling,
  How they fade and flit away;
But in Heaven all is enduring,
  Nothing there shall e'er decay.

Holy graces, joyous treasures,
  Are immortal as the mind;
All who want eternal pleasures,
  Seeking them, are sure to find.

May the soft and Heavenly breezes,
  Sweetly breathe upon us here;
And may we by them refreshed,
  Long to gain the blissful sphere.

Then when crown'd with joy eternal,
  Will we Jesu's praises sing;
And with humble grateful anthems,
  Make the courts of glory ring.—(1850.)

HYMN SUNG IN CHURCH STREET CHAPEL,

(EDGWARE ROAD),

ON LORD'S DAY, DECEMBER 22, 1861,

AFTER A DISCOURSE ON THE DEEPLY LAMENTED DECEASE OF THE

LATE PRINCE CONSORT,

WHO EXPIRED AT WINDSOR CASTLE, DECEMBER 14, 1861.

"Know ye not that there is a Prince and a great man fallen this day in Israel."—2 *Samuel* iii. 38.

Our God and Father! unto Thee
We would in this deep sorrow flee;
And say with humble, bended knee,
  Thy will be done.

O may our Queen in this dark day,
Bereaved and sorrowing on life's way,
With holy resignation say,
  Thy will be done.

A Father of the fatherless,
Be Thou their solace in distress,
And may the Princes all express,
Thy will be done.

Lord, we would all devoutly own
Thy hand that raises, or pulls down;
And meekly say before Thy Throne,
Thy will be done.

Thou art the great Eternal God!
And dwellest in Thy high abode;
O may we say beneath Thy rod,
Thy will be done.

LINES ON THE DEATH OF REV. DR. BEAUMONT,

WHO EXPIRED IN THE PULPIT

OF WALTHAM STREET CHAPEL, HULL, JANUARY 21, 1855.

Servant of Christ—well done!
Thy work and life lay down;
Thy Heavenly Master calleth thee,
Eternal thy reward shall be.

Soldier of Christ—well done!
The victory's nobly won;
Arise! forsake the gory field,
And lay aside thy sword and shield.

Preacher of Christ—well done!
Jesus thou hast made known;
As holy prophet, priest, and king,
Now His eternal praises sing.

Lover of souls—well done!
A host shall be thy crown;
With them rejoicing thou shalt stand,
In robes of light at Christ's right hand.

Freeman of truth—well done!
Releas'd from priestly power;
Now breathe the air of peace and love,
With all the ransom'd ones above.

Worshipping saint—well done!
Behold the shining throne;
The waiting angel spreads his wings,
To bear thee to the King of kings.

Thou sainted one—well done!
With the host before the throne;
In love and adoration fall,
And crown thy Saviour Lord of all.—(1855.)

LINES TO THE MEMORY OF THE LATE ESTEEMED AND REVERED NATHANIEL CARD,

ORIGINATOR AND TREASURER OF THE UNITED KINGDOM ALLIANCE.

Beloved Friend, thy course is run,
  Earth's warfare now is o'er;
Rest from life's tumult, din, and strife,
  On the heavenly, happier shore!

No sorrow there shall dim thine eye,
  No grief affect thy soul:
We cannot weep for those dear friends
  Who've reached the blissful goal.

Pollution, misery, and crime,
  O'erspread our sin-struck earth,
Intemperance, mammon, slavery, reign,
  Producing woe and death.

Thy active spirit here engaged
  To bless our human kind,
To raise the fallen, help the weak,
  And dignify mankind.

Well, may thy loving mantle fall,
  On those who still remain;
And may they every power employ
  The victory to gain.

Up! workers, up! the cause is great;
  Then all your powers employ;
Go forth, and take the place of those
  Now blest with endless joy.

Live, labour, sacrifice, and pray,—
  A down-crushed world to bless;
And thus secure the gracious prize,
  The Crown of Righteousness!—(1856).

ISRAEL'S WATCHWORD.—"GO FORWARD."

Exodus xiv. 15.

Speak to Israel's hosts and tell them
  Forward, forward they must go;
God will stretch His arm and save them,
  Silence every vaunting foe.

Let not dangers over awe them,
  He will lead them through the sea;
He will make its waves as marble;
  He will give the victory.

Through the desert then go forward
  On to Canaan's happy land;
Travel on in holy concord,
  As a concentrated band.

Forward, forward, be your watchword,
  Turn not from the sacred path,
Onward to the land before you,
  March with holy courage forth.

Soon you'll pass through Jordan's swellings,
  Soon your wanderings will be o'er,
Soon exchange the dreary desert,
  For fair Canaan's blissful shore.

Brethren, sisters, then go forward,
  See the glittering crown appears;
Courage take, go forth and wear it,
  Banish all your gloomy fears.

Happy hosts, already landed,
  Wait to hail you to the shore,
There with all the sav'd in glory
  You shall dwell for evermore.—(1856).

JACOB'S JOURNEY AND VISION.

Genesis xxviii. 10—22.

Behold the pilgrim on his way,
  Amid the desert drear,
Not solitary, though alone,
  For Abraham's God was near.

Upon the earth the wanderer sleeps,
  A stone beneath his head,
While o'er him is the firmament,
  In all its glory spread.

In visions now he sees uprear'd
  The mystic ladder high,
Resting upon the earth beneath,
  And reaching to the sky.

Above it the Jehovah stood
  With matchless glory crown'd,
And lo! He speaks, and Jacob hears,
  While slumbering on the ground.

I am the God of Abraham,
  Of Isaac, and to thee,
I give the land thou liest on,
  Thine shall it ever be.

The Lord shall multiply thy seed,
  And thou shalt spread abroad—
West, east, and north, and also south,
  The family of God.

And I will ever be with thee,
  Where'er thy feet shall tread,
And bring thee to thy Father's home,
  From whence thou now hast fled.

I will not leave thee pilgrim now,
  But keep in all thy ways,
The object of my constant care,
  The subject of my grace.

So Jacob woke, and trembling said,
  "How dreadful is this place;
This surely is the House of God,
  Where He reveals His face.

"It is none other than the gate
  Of life, and joy, and heav'n;
How glorious is the hope which God
  Unto my soul has given."

And Jacob vow'd and said, if God
  Will food and raiment give,
And bring me to my Father's house
  In quietness to live;

Then He shall be the Lord my God,
  I will His servant be,
Of all Thou grantest I'll return,
  A tenth, O Lord, to Thee.

He rear'd the pillar stone on high,
  The sacred oil did pour,
That it might ever be to Him,
  A token of that hour.—(1856).

JACOB WRESTLING WITH THE ANGEL.

Genesis xxxii. 24—30.

Lo 'mid the darkness of the night,
  The Holy One appears,
And wrestles with the patriarch,
  O'erwhelm'd with boding fears.

Bless me, e'en me, the patriarch cries,
  And let me know Thy name;
The wonders of Thy mercy show,
  Thy graciousness proclaim.

I will not let Thee go unless
  A blessing Thou impart,
O answer my strong cries and tears,
  And cheer my anxious heart.

A worm of earth, and yet I plead,
  Thy name and love make known;
Now bless me, Thou, my cov'nant God,
  And own me for Thy son.

The day now breaks I must depart,
  The Holy One replies;
But now Thy plea I will regard,
  Thou conquering one, arise.

Thy name shall be called Israel,
  A prince of the most high;
Yet a frail child of sin and earth,
  Halting upon thy thigh.

Go, pilgrim, go, thy brother meet,
  His bowels yearn towards thee,
O live and love, as brethren should,
  Born of one family.

No more a keen supplanter thou,
  But praying child of Heaven,
Now plead the cov'nant made with thee,
  Ask and it shall be given.—(1855).

PHAROAH'S QUESTION TO JACOB.—"HOW OLD ART THOU ?"

Genesis xlvii. 8, 9, and Hebrews xi. 13—16.

How old art thou, thou man of God?
  How numberest thou thy years?
How long hast thou a traveller been,
  Within this vale of tears?

My years, the patriarch replied,
  Have few and evil been,
Nor are my days and years so long,
  As by my fathers seen.

A pilgrim here I am on earth,
  Seeking a better land,
Where joys and pleasures evermore
  Abound at God's right hand.

For God a city hath prepared,
  For those who fear His name;
A glorious city in the skies,
  The New Jerusalem.

And He is not ashamed to be,
  Our Father, God, and Friend;
And He doth all our wants supply,
  And all our steps attend.

Nor will He fail to keep and guide,
  To mansions bright above,
Where all His saints shall meet to share
  His everlasting love.—(1855).

WATCHMAN, WHAT OF THE NIGHT?

Isaiah xxi. 11.

Watchman, watchman, I beseech thee
  Tell me of the night,
Is the darkness now subsiding—
  Are there signs of light?

Hear the watchman's voice asserting
  Morning draweth nigh;
Lo the mists of night are passing,
  See the brightening sky.

Day effulgent now approaches,
  Day of joy and Heaven;
When to dark and dreary captives
  Mercy shall be given.

But the night it also cometh,
  Darkness follows light,
When the scenes of love and beauty
  Vanish from the sight.

Superstition's dreary season;
  Scenes of Pagan night,
Where from earth's apostate nations,
  Has fled celestial light.

But the morn of Jesus' triumph,
  Lo! it draweth near,
When the scattered tribes shall worship
  Him with holy fear.

When His name shall be proclaimed,
  Saviour, Priest, and King;
When all colours, tongues, and people
  Shall His praises sing.

Then the last and best creation
  Bursteth into sight,
And lo the day of light and glory,
  With its ceaseless light.

Now the earth and heavens renewed,
  Purified with flame,
Our abode becomes for ever
  The new Jerusalem.—(1856).

COMMUNION OF SAINTS.

1 John i. 3.

How sweet and sacred are the ties,
  That bind the saints as one;
One family of God above,
  One flock of Christ the Son.

One body of the Holy Ghost,
  In which he reigns and lives;
And unto whom one blessed hope,
  And endless life He gives.

In nature, spirit, all the saints,
  But one communion make,
And all are to the Saviour join'd,
  And of His grace partake.

One blessed faith, and name they bear,
  And have one blest employ,
Are sharers of one common grief,
  And of one heavenly joy.

In praises and in holy prayers,
  They cordially unite,
And in the worship of God's house
  They mutually delight.

Partakers of the Saviour's love,
  Joint heirs of boundless grace,
They all shall meet in Heaven above
  And sing one song of praise.

Worthy the Lamb shall be the theme,
  Of every heart and tongue;
Worthy the Lamb shall all proclaim
  In one eternal song.—(1856).

THE PRECIOUS BIBLE.

Precious Bible, what a treasure!
  Far supassing costly gems;
Vain compared with thee are jewels,
  Or the brightest diadems.

Fathomless thy mine of riches—
  Riches suited to the mind;
Better far than gold or silver,
  Peerless pearl for all mankind.

Why should I be poor and needy,
  While this volume I possess?
Why not largely ask believing,
  For the gifts of righteousness?

Heavenly riches will exalt me,
  Make me truly great indeed;
And the Bible is well-stored,
  With the treasure that I need.

Be my staff when heart shall fail me,
Lead me through the vale of death;
May I sing my Saviour's praises,
With my last expiring breath.

THE CROSS! THE CROSS!

The Cross! the Cross!—behold the victim dying,
But hear His voice, in prayer He's loudly crying,
Father, forgive, and save from endless woe;
Forgive, forgive, they know not what they do.

The Cross! the Cross!—with blood the altar streaming,
Darkness and gloom, no ray of light is gleaming;
The earth it quakes, the rocks are rent asunder,
Angels and men and devils fill'd with wonder.

The Cross! the Cross!—the mystic scene is ended,
The Saviour dies, in darkness unattended.
Our sins are borne by Him, our sacrifice,
Atonement made, by Him my soul shall rise.

The Cross! the Cross!—the crimson stream is flowing,
The blood alone can cleanse, not all our doing.
I wash in that, forgiven and sanctified

The Cross! the Cross!—not crucifix so mocking,
Not Anti-Christian mummeries so shocking.
No priest or sacrifice, but Christ alone,
No blood but His did for my soul atone.

The Cross! the Cross!—this mortifies my pride,
By it my sin and self are mortified.
The Cross I'll keep before my gazing eyes,
By it the passage opens to the skies.—(1874).

ATHEISM.

A world without a God,
  A dreary thought indeed;
My spirit fails, and hope expires,
  Before so dark a creed.

DEISM.

A God confest, but yet whose will
  Has ne'er been known by man;
Or which has been so faintly given,
  No mind its laws can scan.

SECULARISM.

Cling to the earth, seek present good,
  Nor let thy spirit rise;
This world thy temple, gain thy God,
  And sense thy paradise.

THEISM.

There is a God, his works proclaim—
  The earth, the sea, the sky,
Attest His bright majestic name;
  Whose dwelling is on high.

REVELATION.

This God the Book of books reveals,
  Unveils His gracious face;
Makes known His wisdom, power and love,
  His rich and boundless grace.

EXPERIENCE.

This blessed God I own—will praise
  His matchless goodness shew;
O that the world but knew His love!
  Then all would praise Him too.

THE SEASONS.

SPRING.

With opening Spring our souls rejoice,
While hills and vales with joyful voice,
And all the feathered choirs unite
To warble forth their great delight;
And in one chorus grand proclaim
The glory of their Maker's name!
The growing grass, the budding trees,
Rejoice in Spring-tide scenes like these.
And so the lambs in gambols play,
And welcome give to beaming May:
For now the Winter drear is o'er,
And cold and darkness are no more.
  But men should seek a nobler goal,
The Spring that renovates the soul.

SUMMER.

Summer, like full meridian day,
Chases the Spring-tide clouds away;
And doth with smiles all nature bless,
And clothes her scenes with gorgeous dress;
While birds in carol daily sing
The praises of earth's glorious King;
And teeming life and joy display,
The happy hours of summer day.
The electric forces now combine
To raise the juices of the vine;
While flowers and plants and grasses grow,
And all their varied beauties show.
  Be this the symbol of the soul,
Eager to reach the Heavenly goal!

AUTUMN.

And now rich scenes spread far and wide,
And golden fields on every side,
And laden boughs of luscious fruit,
Hanging all o'er the tourist's route.
The harvest labourers now begin,
And thrust the reaping sickle in;
The orchard gatherer with his load,
Trudges along the dusty road:
And on the crowded market-day
The stalls their various fruits display;
And sea-side life along the shore,
And boating trips with sails and oar,
While bounteous plenty yields her store.
  To God let every soul give praise,
And welcome these autumnal days.

WINTER.

Now dreary Winter comes at last,
For autumn, summer, spring are past.
The naked earth, the piercing cold,
The ocean's foam, the tempest bold,
The sterile scene, the mantled snow,
The bleating, shivering flocks below,
The spangled hoar-frost all around,
The lake and stream in fetters bound,
The beasts returning to their lair,
And desolation everywhere!
  But with the whole, that brilliant sight—
The flaming starry worlds of light—
'Midst wintry chastenings raise my mind
Where I eternal joy may find.

PRAYER FOR OUR BANDS OF HOPE.

Now bless our Temperance Bands, O Lord,
  And give them great success;
And may they nobly onward march,
  In ways of prosperous peace.

Inspire them with a burning zeal,
  Lost drunkards to reclaim;
And ever give the glory, Lord,
  To thine exalted name.

And may their earnest faithful hands,
  The Temperance standard raise;
Till myriads of our children join,
  To sing the Saviour's praise.

We plead that all our rising age,
  May Temperance children be;
And hasten, Lord, when we shall hear,
  The shouts of victory.

May ministers of every name,
  Be helpers in all lands;
May teachers in our Sabbath schools,
  Be leaders in our bands.

May fathers, mothers, kindred all,
  Sustain our glorious cause;
And all our homes and families,
  Obey the temperance laws.

O purify Thy blood-bought Church!
  Drink demons, Lord, expel,
And by self-denying grace,
  In holiness excel.

The world upraise, and may it shine
  In holiness and love;
Till men shall do Thy will on earth,
  As angels do above.—(1869.)

A TRUE AND AFFECTING NARRATIVE.

A maiden in the flower of youth,
  To Jesus gave her heart;
And for the love of His dear name,
  Freely with all did part.

A father's smile, from home exiled,
  Cast out for Christ, was she;
Yet, cheerfully she bore the Cross,
  Through faith in Calvary.

She married one, who like herself,
  Was won by Jesus' love;
And they did journey sweetly on,
  The way to Heaven above.

Children did grace their happy home,
  And lovely were the three;
No happier circle on this earth,
  Was ever known by me.

But now the tempter vile draws near,
  And spreads his deadly bait;
The sparkling cup with maddening wine,
  And that shall seal her fate.

The love of this absorbs her soul,
  Inflames with strong desires;
And kindles in her smitten heart,
  Its fierce undying fires.

In secret is this passion nurst,
  And rules without control;
And ruin writes on all her powers,
  And blights her wretched soul.

A drunkard, wife and mother too,
  A lost and wither'd thing;
And all the work of the sparkling cup,
  With worse than adder's sting.

Health has now fled, and life itself
  Is ebbing fast away;
And soon the darkness of the grave,
  Will end probation's day.

But alcohol has done its work,
  In untold misery;
When lo! at last, she signs the pledge,
  On sorrow's bended knee.

Perhaps those tears and earnest prayers,
  With Jesus did avail;
For, e'en the wretched dying thief,
  When praying, did prevail.

In early life her sun went down,
  And radiant prospects bright,
Were overcast with darkening clouds,
  Of sadness and of night.—(1861),

THE REASON WHY.

Tune—TOPSY'S SONG.

I 'm but a young teetotaler,
  Of twelve years old or so;
But I intend to keep the pledge
  As older I do grow.
I 'll sober live, you may depend,
  And sober, too, will die;
For drunkenness my soul abhors—
  And that 's the reason why.

How many are ensnared by drink!
  And brought to rags and shame;
How many into ruin fall!
  And bear a felon's name:
How many into prison cast!
  And many more that fly
From friends and home, as fugitives—
  And drink's the reason why!

How many die in early life!
  And fill a drunkard's grave;
How glad if only one of these
  I could arrest and save.
Where'er I go, I 'll boldly call
  On all, from drink to fly;
For safety is in abstinence—
  And that 's the reason why.

Come then, my friends, and sign the pledge,
  And dash the glass aside;
And so resolve, you 'll sober be,
  Whatever else betide.

Let Temperance be the onward step,
  To endless bliss on high;
And then you need not be ashamed—
  To tell the reason why.

COME, FRIENDS, AND SIGN.

Come, friends, and sign the Temperance pledge,
  Intoxicants abjuring;
And then a number of good things,
  You will be thus ensuring.

You will escape a drunkard's life,
  His wretched degradation;
And sober you may fitted be,
  For any rank or station.

A safe example you will be,
  To all who may live near you;
Nor will a mother, wife, or child,
  Have reason for to fear you.

And Temperance we hope will prove,
  A step to something higher;
And Heavenly hopes and endless joys,
  Your heart and mind inspire.

For Temperance at best is but
  An outward reformation;
But sinners must in earnest flee,
  To Jesus for salvation.

THE ORPHAN'S LAMENT.

All people good, we pray draw near,
  And listen to our story;
For we were once well-off and clean—
  A mother's pride and glory.

But father went to drinking scenes,
  And brought us nought but sorrow;
Was drunken, savage, fierce at night,
  Then frightful on the morrow.

Oft we have had no food to eat,
  Nor fire to cheer and warm us;
Ner have we had for a long time,
  A father's smile to charm us.

Our father took to company bad,
  And then to crime of stealing;
And then was lost to every kind
  Of noble and right feeling.

To prison soon he was conveyed,
  And then in cell so dreary;
While mother lay in deepest gloom—
  Of life become quite weary.

Father was banished from the land,
  And mother then was dying;
And we are orphan outcasts now,
  And sick with grief and crying.

The drink that has our father curs'd,
  And robb'd us of our mother,
We truly hate, because it's made
  Orphans of me and brother.

BEHOLD THE GROUP!

Behold the group of little ones
  In Temperance bonds united;
How cheerfully they sing their songs,
  With Temperance themes delighted.

Behold these young ones rising up,
  The hope of home and nation;
Pledged to avoid the drunkard's drink,
  And thus to flee temptation.

Oh! fill the land with such as these,
  Then, when our heads are hoary,
These shall stand forth to bless mankind,
  And be our country's glory.

Then let us give three hearty cheers
  For "Bands of Hope" around us;
For if we gain the rising age,
  What power shall then confound us?

Poor drunkards! they are dying fast—
  They rush to swift destruction;
Our hope is chiefly with the young,
  Who will receive instruction.

For they are not yet bound in chains,
  With drinking customs blinded;
Oh! pray that God may raise them up—
  Free, pure, and sober-minded.

For these will shortly take their seats
  In every class and station;
And sober ornaments will be
  Of senate, church, and nation.

A PROTEST AGAINST ECCLESIASTICAL DESPOTISM.

Rise, friends of Christian liberty, the noble watchword give;
Say, shall the free-born principle, within you, die or live?
Say, shall a priestly conclave rule, or shall the church be free?
Say, shall you bow as cringing serfs, or claim your liberty?

Rise, friends of Christian liberty, and let your banners wave;
Bend not to haughty priestly power, as the menial or the slave;
Be noble in your principles, professions, too, and deeds,
And show the church despoiled and rent, you're the champions
  she needs.

Rise, friends of Christian liberty, your sacred cause proclaim,
May hallowed zeal from heaven descend, and every heart inflame.
Stand forth and nobly battle, for the holy and the free,
Until on all your bulwarks waves the flag of victory!

Rise, friends of Christian liberty, with motives high and pure,
Faint not 'mid conflicts keen and fierce, but nobly still endure;
Let martyrs and confessors of ages past and gone,
Inspire with changeless constancy, till liberty is won.

Arise, then, friends of liberty, arise and break the chain,
And never let your sacred rights be trampled on again!
With weapons mighty and divine beat, down the priestly power,
Until the cry is heard by all, "We are vassals now no more!"

Arise, then, friends of liberty, by prayer God's help invoke,
Rely on that Almighty arm, which brake proud Pharaoh's yoke,
For God, the God of Israel, proclaims his people free.
Then, champions, on! the cause is yours and yours the victory;
(1874).

THE VOICE OF FREEDOM.

Proclaim the voice of freedom, in every land and shore,
Until the proud oppressor's power, is felt and fear'd no more;
Until humanity is freed from every galling chain,
And men of every hue, and tongue, shall stand erect again.

Proclaim the voice of freedom, and let the echo fly,
Through every isle and continent, beneath the azure sky;
Upraise the crush'd, and cheer the heart of every wronged slave,
And let the flag of equal rights o'er every nation wave.

Proclaim the voice of freedom, by woman's gentle voice,
And tell a weeping sisterhood that they shall yet rejoice:
Let infant lips the accents catch, and lisping, swell the strain,
Till every slave-born child of man, shall liberty regain.

Proclaim the voice of freedom, from pulpit and from press,
For is it not the cause of God, of man, and righteousness?—
Then let the Church of Christ be first to make the bond-man free,
By publishing the glorious truths of Gospel liberty.

Proclaim the voice of freedom—proclaim it loud and long,
Until the blessed theme be sung, by every human tongue;
Let mountain tops the echo catch, and waft it o'er the sea,
Let continents and islands sound the notes of liberty.

Let earth and Heaven in harmony the noble anthem sing—
Let every lover of his kind their cheerful tribute bring,
Until one universal song proclaims earth's jubilee,
That men of every colour, clime, and kindred, now are free.

A Singular Dream.

In staying at Thun, Switzerland, with some members of my congregation, and having worshipped during the Lord's-day at the chapel in the grounds of the hotel, I dreamed that night that I was in South Wales, and thought I went to a Welsh chapel, but the place was crowded and I could not get in, but going to the back door, where the choir entered, I heard them singing, and was riveted to the spot with the words and music. Next morning I repeated the words at breakfast table, and gave the tune, which I had arranged on my return, and we call it *Thun.* Neither words nor music had I ever heard before.

Go bear the joyful tidings,
  The wretched sinner tell,
If sins are all forgiven,
  With Jesus you shall dwell.

In spite of dark afflictions,
  Or death's most solemn knell—
If sins are all forgiven,
  With Jesus you shall dwell.

Let all the saints in glory,
  The joyful anthem swell,
Their sins are all forgiven,
  And with Jesus now they dwell.

O praise the dear Redeemer,
  Who sav'd our souls from hell;
Sing all the pardon'd ones above,
  Who do with Jesus dwell.

Another Dream, and a Sermon.

I dreamt that I was on one of the chief roads in the eastern counties, and riding outside the coach, when we arrived at some town where the horses were changed, I

got down to walk about for a few minutes, when a respectable person came and said, "Are you a minister?" to which I said, "Yes." "Well," he said, "this is our chapel anniversary, and the preacher has not come; you must come and preach." I demurred at first, but he said, "You will not surely leave a crowded congregation and not stop and preach to them." Well, I assented, he took my luggage, and I went to the chapel, and there sure enough was the waiting congregation. I ascended the pulpit, and then delivered my text, a passage I had never preached from, "Whosoever shall call upon the name of the Lord shall be saved." When I awoke I remembered the plan and chief thoughts of the sermon, and delivered two Lord's-day evening sermons from the outline I thus dreamed. One of my hearers, of rather peculiar views, by those discourses and the Divine blessing, decided for Christ. I never preached sermons that had cost me so little effort, and all the scenes are as vivid to-day as the night of that memorable dream.

LINES TO MARIE, DUCHESS OF EDINBURGH, ON HER PUBLIC RECEPTION IN LONDON.

Fair lady of the North,
  Welcome, thrice welcome to our shores.
Happy be thy life-long day,
Honours ever strew thy way,
  And Providence bestow on thee its richest stores.

Fair lady of the North,—
  Now royal duchess of our sea-girt isle,
Be with us as a golden beam of joy;
Be thine the bliss that nothing can destroy,
  And on thy path be Heaven's continual smile.

Fair lady of the North,—
  Be thou to us a pledge of biding peace.
May Russia great, with Britain greater grow.
May streams of love between our nations flow,
  Nor may our twofold union ever cease.

Fair lady of the North,—
  A noble duke to thee and thine is given.
Alfred, Marie, in one jointure formed,
With every virtue be your lives adorned;
  Princes of earth, may you be heirs of Heaven.

THE SAILOR BOY.

I am a little sailor boy,
And live upon the sea;
I cannot go to Sunday School,
And no one cares for me.

I oft forget when Sunday comes,
My work is all the same;
God's servants I do seldom hear
The word of life proclaim.

'Mid roaring winds and raging waves,
And stormy tempests tost,
I often think of precious home,
And fear I shall be lost.

But then I think of God above,
And that affords me joy,
That he who rules the winds and waves,
Can save the sailor boy.

I bless the Lord that I can read;
My mind I thus employ;
And there is one most precious book
That cheers the sailor boy.

That book a Pilot doth make known,
Who'll guide the sailor boy;
And land him safe on that blessed coast
Of everlasting joy.

If by his word I ever steer,
His blessing I'll enjoy;
In life and death I then shall be
A happy sailor boy.

There is a glorious world of bliss,
Where storms shall ne'er annoy;
With myriads there I hope to join
A ransom'd sailor boy.

LINES ON TRIP.

A DEAR FRIEND'S FAVOURITE DOG, KILLED BY ACCIDENT IN THE STREET.

So Trip at length thy course is run,
In spite of active life and fun,
Near sixteen years have passed away
Since thou didst enter on life's way.
In puppyhood thy playful pranks,
In garden walks and meadow banks,
Oft running with a yelp and groan,
As thou did'st seize the rolling stone,
And jumping up at sticks and strings,
And oft performing strange-like things.
A house dog good, by day or night,
And threatening cats with many a bite.
Yes, Trip, thy lot was better far,
Than many dogs for house and fare.
A mistress kind, who had thee fed
With plenteous food, and sheepskin bed,
And servants, too, were ordered all,
To listen to thy scratch and call.
But all in vain, for e'en dogs must
Like other things return to dust.—(1859).

LINES ON SEAWEED COLLECTED IN NORTH DEVON.

Flowers of the sea, that catch no sunny rays,
That know no change from night to brilliant days,
How do you get your varied hues and shades

Down in the ocean's dark and dreary glades?
Do the terrific storms disturb your rest?
Or raging waves your peaceful scenes molest?
I fear their noisy clamour often shocks
And tears you from your native-hidden rocks.
Well, undisturbed you ne'er would come to shore,
Nor would be sung your beauties evermore.—(1862).

TO A DEAR CHESHIRE FRIEND,

IN REPLY TO A REQUEST THAT I WOULD VISIT THEM, AND HELP IN HAY-MAKING.

Your note I got the other day,
To come and help to make your hay;
Which I should gladly wish to do,
If I could be of use to you.
All o'er your fields with pleasure range,
And greatly should enjoy the change;
But fear I should not earn my meat,
Nor could with country folks compete.
So I had better keep away,
'Till you have safely hous'd your hay.
My calling is with tongue and brains,
Which would not yield your father gains.
But mark, I do not mean to say,
That only brainless folks make hay;
You want strong limbs and active hands,
That can and will do your commands.
Much brain is not a needful thing,
To those engaged in hay-making.
The over-looking I might do,
Or talking of it, might get through:
But for ought else I cannot say,
And these, you know, would not make hay.
I might a speech or two produce,
But in the hay field what's the use.
You don't require a man to spout,
But for to toss the hay about.
For all that I or you might say,
Would never make a stack of hay.
So when your hay-making is done,

You may my presence reckon on;
When we may talk and sing and ride,
With other pleasant things beside.
So if I come, I think it best,
To get my share of fun and rest.
This will not help the farmer much,
Yet, Hannah, human nature's such,
That in our day most folks agree
That seasons of hilarity—
Especially when they abstain
From drinks and follies that give pain—
They must with heartiness enjoy,
To sweeten every day's employ;
So hope I shall be soon with you,
When there is *no hard* work to do.
At play, I think, I'll do my share,
With, perhaps, a little bit to spare.
And might be equal at the dinner,
With any other hungry sinner.
So dearest H., accept to day,
This letter about making hay.
That it is genuine you will see,
The well-known signature—J. B.—(1861.)

INDEX.

INDEX.

INDEX.